

c/o
ÆSOP's FABLES,
IN
English & Latin,
INTERLINEARY,
FOR THE
BENEFIT of those who
Not having a MASTER,
Would Learn
Either of these TONGUES.

With SCULPTURES.

L O N D O N :

Printed for A. and J. Churchill at the Black
Swan in Pater-noster-row. 1703.

821

English & Latin

INTERLINEARY
FOR THE
Benefit of those who
Not having a MASTER

Wrote I can
Richer of these Tongues
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146

WILLIAM SCHULTZ



Printed for A. ... at the Black
Swan in Paternoster-row. 1702.

THE PREFACE.

THE design of the following Translation, is for the help of those that have a mind to understand Latin Books, but have not the opportunity or leisure to learn that Language by Grammar.

And that it is not an impossible thing to learn a Language without first beginning with the rules of Grammar we see every day by Women and Childrens learning the French Tongue, who know not what Grammar signifies.

Another use may be made of this Translation, which is to help Strangers, who understand Latin to learn English.

This being the design of the Translation, it will not seem strange if it has been endeavour'd to be made as Litteral as could possibly be, that the Words which answer one

The PREFACE

another, being placed one over another, the signification of the one might be learnt from the other, which are always printed in the same Character, to shew their correspondence.

Particular Phrases there are in every Language, which can not be rendred word for word in another Tongue. Where these occur in the Latin, you will find several Latin Words together Printed in the same Character, and answer'd by one or more in English in the same Character. In other places where it can be done, every other word is printed in a different Character, and the Word that answers it in the same.

In many places it has been necessary to add Words in the English, to make up the Sense, where there are none to answer them in the Latin, these are printed in the old English Character, or between Crotchets, different from the other two.

The reading of the Latin, will by this means insensibly, and with ease make every one, that does so, understand it, he having the English every where ready at hand in the next Line to help him where he sticks; for he needs but cast his Eye to that which stands directly over it to know the meaning of the Latin.

More over to teach those who are ignorant, how to Accent the Latin Words right, a little Stroke upon the last Syllable but one, in all Words above two Syllables, shews that Syllable is to be pronounced long, else the Accent is to be upon the third Syllable backwards. The

The PREFACE.

The English of these Fables cannot be expected to be very good, it being intended verbally to answer the Latin as much as possibly it could, the better to attain the end for which this Translation was made.

There is added to this, the Pictures of the several Beasts treated of in these Fables, to make it still more taking to Children, and make the deeper impression of the same upon their Minds.

It will help to facilitate the learning of the Latin; if he that reads these Fables with that design, will ever now and then read the Declensions of the Latin Nouns and Pronouns, and the Conjugations of the Verbs in the Accidence, whereby he will see and learn the variation of the termination of words in the Latin Tongue, and be brought into the knowledge of the force of them.

E R-

ERRATA

Pag.	Lin.	Read.	Pag.	Lin.	Read.	Pag.	Lin.	Read.
1	12	astimo.	107	19	celebrare.	278	8	casie.
4	12	insultic.	110	12	adsum.		22	Juvenem.
6	2	cupiditati.	111	27	qui.	284	19	vindicare.
6	19	serentianus.	118	23	obtinetur.		17	quadrupedum.
7	16	sudaverim.	120	4	ignobilis.		21	suprum.
14	3	secury.	129	3	contemnat.	285	4	conestabit.
15	21	acceperis.	133	17	taceam.	288	16	accensam.
17	3	fluttery.	144	17	hominum.	289	18	hactenus.
18	2	decerit.	145	6	idcirco.		ult.	cum.
19	2	mihic.	146	7	Vota.	290	2	quorum.
21	10	Asellus.	149	15	grandis awo.		10	labescere.
22	12	tantilla.		19	pascuo.		12	desicere.
	20	agnosci.	159	10	quidam.	291	18	quzitos.
23	8	humillimorum.	160	6	ob id.	292	9	alii.
		penult. metuerit.	162	6	lacrimas.	293	10	transiens.
25	22	segetem.	164	10	lasciviant.	198	13	habitans.
30	21	pigeat.		18	animadyerte- runt.	301	2	cum.
32	2	amittas.	167	10	audaciam.		14	clam.
	18	vellet.	183	2	lautissime.		16	subdolum.
35	8	ignosci.	185	2	dimitteret.	302	ult.	locrum.
43	16	formosior.	203	3	linguaces.	303	2	exiguum.
46	6	audivisset.	205	6	urbani.	305	6	exorta.
51	20	periculum.	206	12	præsilirent.	306	2	faceret.
54	16	timam.	207	23	glandiferam.	307	4	sortia sum.
57	23	rogat.	218	2	constituit.	308	21	scelestos.
59	4	iterum.	220	5	divitis.	309	6	hiberno.
	23	utendum.		7	opibus.	311	10	inexpugnabiles.
68	14	abstulerat.			vitam.		12	perfliteriti.
		pejerat.	223	12	ad aurem.		16	opportunus.
69	3	peccavimus.	227	22	virum.	314	ult.	olfac-
73	16	prorsus.	228	3	fabula indicat.		ebat.	
72	15	hominum.	238	4	dignum.	318	21	Tubicen-
78	6	adproperat.	136	3	existimemus.	319	2	proclama-
79	4	nunquam.	239	4	contaret.		bat.	
81	26	prorsus.	249	24	fortitus.		10	trucida-
84	15	inedi.	350	4	beneficijs.		beris.	
85	2	confidenter.	255	14	locum.		14	dimicar-
87	8	gruas.	256	2	colebat.	328	17	discrime-
91	20	erigens.	257	2	immiscuit.	330	2	dimidiu-
92	15	infortunium.	258	6	pater.		6	nuclao-
96	2	pervenit.	262	20	quz.	331	4	Puer.
96	15	vota.	265	26	cuniculo.	332	8	exillii.
	25	exeuntem è.	266	3	indicat.	335	2	fenestris
97	21	iminientem.	272	18	cujus.	336	ult.	excitabatur
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106	9	miserrimus.						

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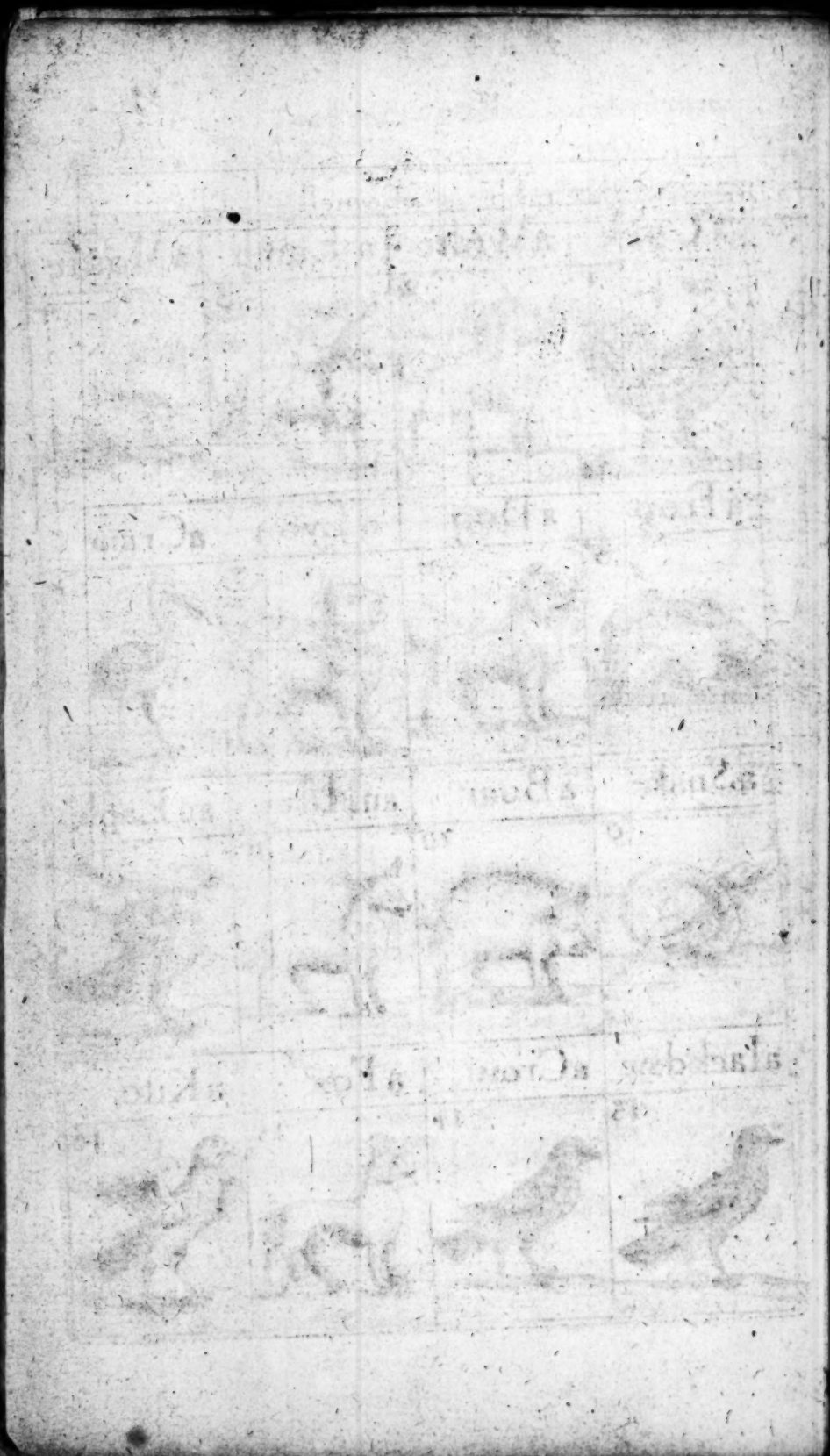
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ÆSOP'S

a Cock  1	a Wolfe  2	a Lamb  3	a Mouse  4
a Frog  5	a Dog  6	a Lyon  7	a Crane  8
a Snake  9	a Boar  10	an Assc  11	an Eagle  12
a Iackdaw  13	a Crow  14	a Fox  15	a Kite  16



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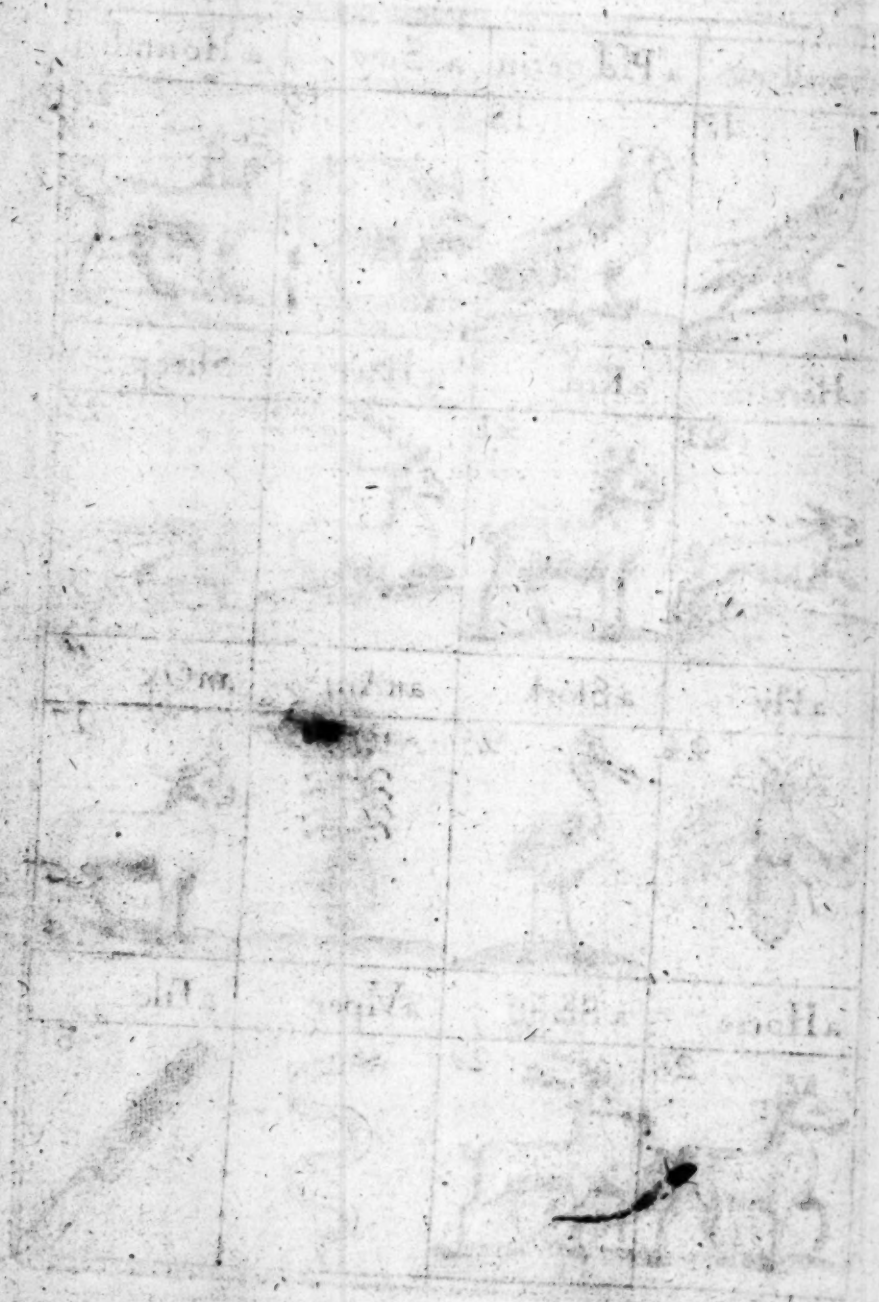


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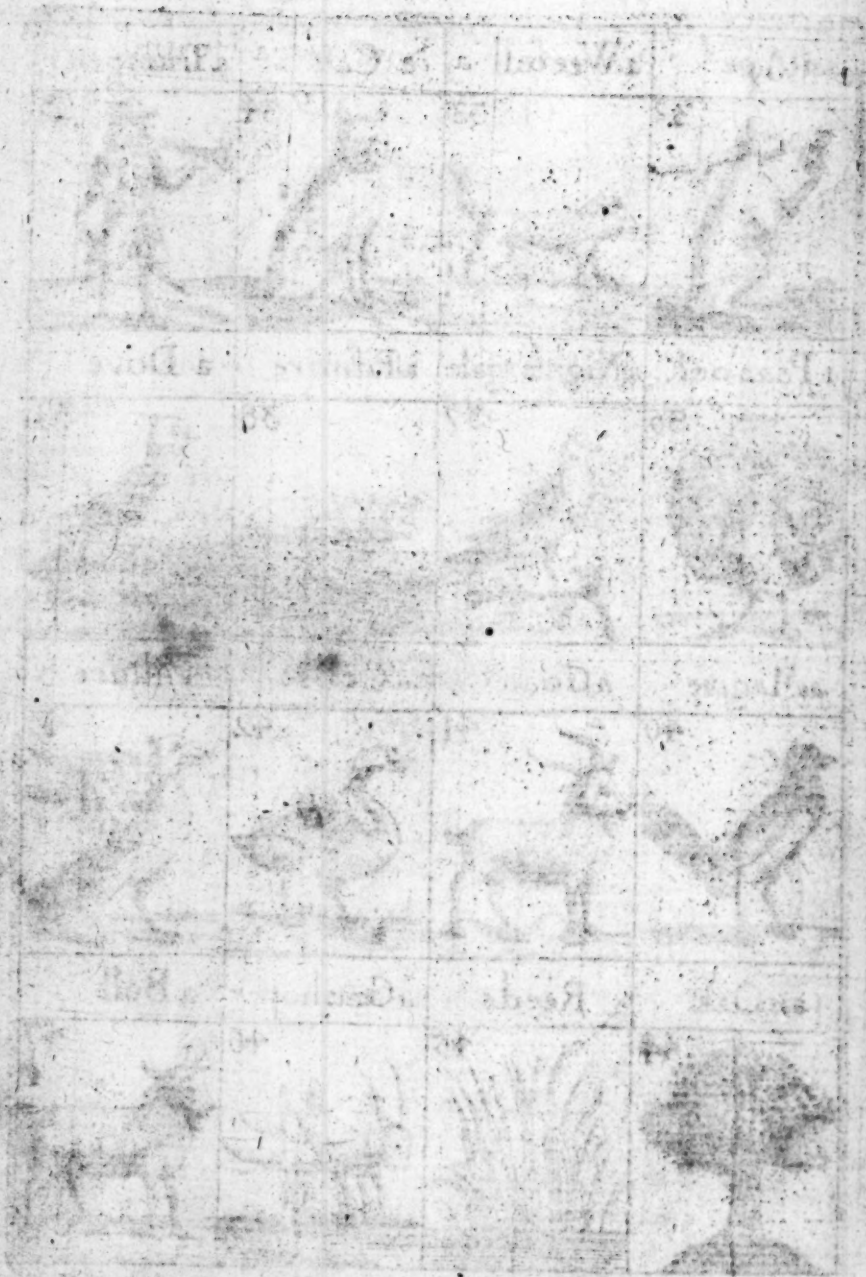


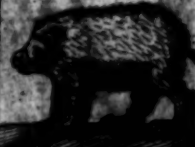
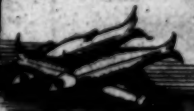
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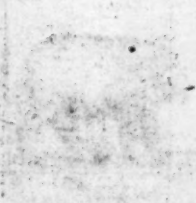
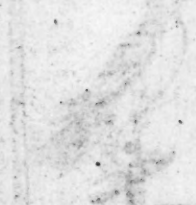
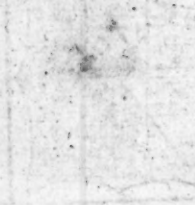
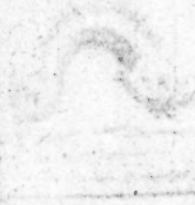
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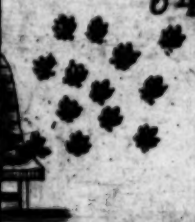


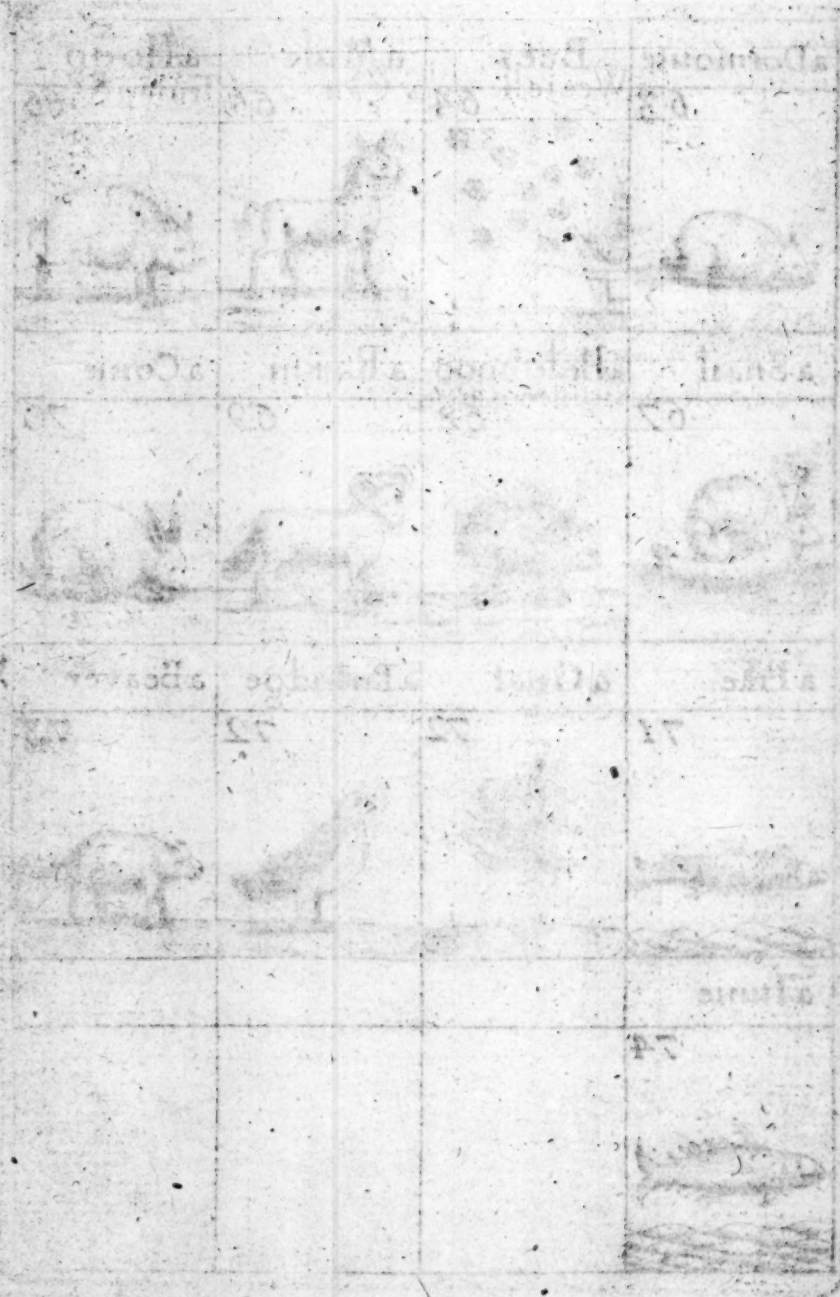
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ÆSOP'S FABLES
ÆSOPÆ FABULÆ

ENGLISH and LATINE,
ANGLO-LATINÆ.

Of the Cock. I.

Fab. 1.

De Gallo. I.

THE Cock, whilst he turns over the Dung-hill,
Gallus, dum vertit stercorearium,
finds a precious Stone: Saying, Why do
offendit gemmam: Inquiens, Cur

I find a thing so bright? If a Jeweller had found
reperio rem sic nitidam? Si gemmarius reperisset,
it, nothing would be more joyful than he, as
nihil esset letius, Ut

one who knew the Price of it. To me indeed it is
qui sciret pretium. Mihi quidem est

of no use, nor do I much esteem it: Yes truly,
nulli usui, nec magni estimo. Imo equidem,

had rather have a Grain of Barley than all the
mallum granum Hordei

Jewels in the World.
gemmis.

A.

MORAL

M O R A L.

Understand by the Jewel, *Art and Wisdom:*
Intellige per gemmam, artem & sapientiam:

by the Cock, a foolish and voluptuous Man.
per gallum, stolidum & voluptuarius hominem.

Neither Fools love the Liberal Arts, when they
Nec stolidi amant liberales artes, cum

know not the use of them; nor a Voluptuous Man,
nesciunt usum earum; nec voluptuarius,

because Pleasure alone delights him.
quippe voluptas sola placet ei.

Fab. 2.

Of the Wolf 2. and the Lamb. 3.

De Lupo 2. & Agno. 3.

A Wolf drinking at the Head of the Fountain,
Lupus bibens ad Caput Fontis,

seeth a Lamb drinking a far off below. He runs
videt agnum bibentem procul infra. Accurrit,

to him, rates the Lamb, because he troubled
inrepat Agnum, quod turbavit

the Fountain. The Lamb trembled, and beg'd.
fontem. Agnus trepidare, supplicare,

that he would spare him being innocent. That he
ut parcat innocenti. Se,

when

when he drank far below, neither could truly
quando biberit longe infra, ne potuisse quidem

disturb the Drink of the Wolf, much less would
turbare potum lupi, nedum voluisse.

he. The Wolf on the other side thunders: Thou
Lupus contra intonat:

Varlet, thou labourst in vain: thou always crossest
sacrilege, nihil agis: semper obes;

me; thy Father, Mother, and all thy hate-
pater, mater, omne tuum invol-

ful Race, industriously are opposite to me. Today
sum genus, sedulo adversatur mihi. Hodie

thou shalt make me Satisfaction:
tu mihi dabis penas.

M O R A L

'Tis an old Saying; 'tis easy to find a Stick
Est vetus dictum; facile invenire baculum

that thou mayest beat a Dog. He that can if he
ut cedas canem. Qui potest si

has a mind to hurt, easily takes an Occasion of
libet nocere, facile capit causam

hurting. He has offended enough, who is not able
nocendi. Peccavit satis, qui non potest

to withstand:
resistere:

Fab. 3. Of the Mouſe 4. and the Frog. 5.

De Mure 4. & Rana. 5.

THE Mouſe waged War with the Frog. They
Mus gerēbat bellum cum Rana.

ſtrove about the Empire of the Fen. The
Certabatur de imperio Paludis.

Battel was fierce and doubtful. The crafty
Pugna erat vehemens & anceps. Callidus

Mouſe, lurking under the Graſs, ſets upon the Frog
mus latitans ſub herbis adoritur ranam

out of an Ambuſcado. The Frog being better in
ex infidiis. Rana melior

Strength, able in Breſt and Leaping, challenges
viribus, valens pectore & inſutu, lacēſſit

the Enemy to open fight. Each had a Bulruſh
hoſtem aperta Marte. Utrique erat juncea

for his Lance. Which Skirmiſh being ſeen a far off,
haſta. Quo certamine viſo procul,

the Kite makes up to them, and whiſt, through
milvus adproperat, dumque, præ

Eagernels of Fighting, neither looks to himſelf, the
ſtudio pugnae, neuter cavet ſibi,

Kite ſeizes and tears in pieces both the Warriors.
Milvus rapit ac laniat utrumque bellatorem.

M O R A L.

Thus it is wont to happen to factious Citizens,
Hic ſolet evenire factioſis Civibus,
who

who inflam'd with the Desire of ruling, whilst
 qui accēsi sunt libidine dominādi, dum

they strive amongst themselves to become Rulers,
 certant inter se sup̄ari fieri Magistrātus,

for the most part do put their own wealth, and
 plerūque ponunt suas opes, &

Lives in Danger.
 vitam in periculo.

Of the Dog 6. and the Shadow.

Fab. 4.]

De Cane 6. & Umbra.

A Dog swimming over a River, carried in
 Canis tranans fluvium, vehēbat

his Chop a piece of Flesh: The Sun shining
 rictu carnem: Sole splendēte

as it is usual, the Shadow of the Flesh appear'd
 ita ut sit, umbra carnis apparebat

in the Water, which he seeing and greedily
 in aqua, quam ille videns & avidē

catching at, lost what was in his Fauces:
 captans, perdidit quod erat in faucibus.

Therefore being strook with the Loss both of the
 Itaque percūsus jactūra sum.

thing and his Hopes. First of all he was amazed,
 rei sum Ipei. Primum stupui,

afterwards, coming to himself, thus barked out;
 deinde, animum recipiens, sic elatāvit;

Wretch, there wanted Moderation to thy Desire;
Miser, deerat modus tuæ cupiditātis;
 there was enough and more, unless thou hadst been
 erat satis superque, ni desipuisses.
 mad. Now by thy own Folly thou hast lost
 Jam per tuam stulticiam tibi est minus
 than nothing.
 nihilo.

M O R A L.

By this Fable we are put in mind of Modera-
 Hæc Fabellâ monemur modestiæ,
 tion, we are put in mind of Prudence, that there
 monemur prudentiæ, ut
 may be bounds to our Desires; least we part with
 fit modus cupiditâti; ne amittamus
 certain things for uncertain. Verily, Sanio in
 certa pro incertis. Certe, Sanio ille
 Terence said cunningly, I will not buy Hopes
 Terantiânus astute, Ego inquit non emam spem
 with ready Money.
 pretio.

Fab. 5.

Of the Lion 7. and some other Beasts.
 De Leone 7. & quibusdam aliis.

THE Lion made a Bargain with the Sheep
 Leo pepigerat cum ovis
 and

and some other Beasts, that the Hunting should be
quibusdamque aliis venationem fore

common. They go a hunting, a Stag is taken, they
commūnem. Iur venātum, cervus capitur,

divide it. They beginning every one to take their
partiuntur. Incipientibus singulis tollere

particular pieces, as was agreed; the Lion roared,
singulas partes, ut convenerat; Leo irruisit,

saying, one part is mine, because I am the worthiest:
inquiens, una pars est mea, quia sum dignissimus:

Another is also mine, because I am excelling
Altera est item mea, quia præstantissimus

in Strength: Moreover, I challenge a third, because
viribus: Porro, vendico tertiam, quia

I sweat most in catching the Stag. Last of all,
suadaverim plus in capiēdo cervo. Denique,

unless you yield the fourth, farewell Friendship.
ni concesseritis quartam, actum est de amicitia.

His Companions hearing this depart empty and
Socii audiētes hoc discēdunt vacui &

silent, not daring to mutter against the Lion.
taciti, non ausi mutire contra Leōnem.

M O R A L.

Faith always has been rare; in this Age
Fides semper fuit rara; apud hoc seculum

it is rarer; amongst great Men it is and always
est rarior; apud potētes est & semper

was very rare. Wherefore it is better to live with
fuit rarissima. Quocirca est satius vivere cum

thy equal. For he that lives with one more
pari. Nam qui vivit cum

powerful than himself often is forced to for-
potentiore saepe necesse habet con-

cede this right. With thy equal thou shalt be
cedere de suo jure. Cum aequali tibi eris

upon equal terms.
aquali jure.

Fab. 6.

Of the Wolf 2. and the Crane. 8.

De Lupo 2. & Grue. 8.

A Wolf, devouring a Sheep, the Bones by chance
A Lupo, vorantis ovem, ossa sorte

stuck in his Throat. He goeth about, legs help
basere in gula. Ambit, messorat opem,

but no body helps. All cry out, that he
nemo opitulatur. Omnes dicunt, eum

had receiv'd the reward of his Greediness
tulisse pretium voracitatis,

At last, with many fair Words, and more Promises,
Tandem, multis blanditiis, pluribusque promissis,

perswades the Crane, that thrusting her very long
inducit gruem, ut inserto longissimo

Neck into his Throat, he would pull out the Bone
colo in gulam, eximeret os

that

that stuck there. But he laugh'd at the Crane
 infixum. Verum illuc ausus Crui

desiring a Reward; saying, Be gone thou Fool;
 petenti premium; iniquiens, abi inopta;

hast thou not enough that thou livest? Thou dost
 non habes sat quod vivis? Deber

thy Life to me; if I had pleas'd I could have cut off
 vitam mihi, si libuisset licet præmorsum

thy Neck.
 tuum collum.

M O R A L

It is a common saying, that is lost which thou dost
 Iratum est, perire quod facis?
 for one ingrateful.

Of the Country-man and the Snake. 9. Fab. 7.
 De Rustico & Colubro. 9.

A Country-man brought home a Snake,
 Rusticus talis domum colubrum,

found in the Snow almost dead with cold, lays
 repertum in nive prope enectum frigore, adiecit
 him by the Fire. The Snake receiving Strength
 ad focum. Coluber recipiens vim
 and Poison from the Fire, and then not enduring
 virusque ab igne, deinde non ferens
 the Flame, killed the whole Cottage with hissing.
 flammam, interfecit omne tugurium sibilando.
 The

The Country-man, *snatching up a Stake, runs to*
Rusticus, corrēptā fude, accūrris,

him, and *expostulates the Injury with him with*
& expostulat injuriam cum eo

Words and Blows. Whether he return'd these
verbis verberibūsq̃ue. Num referat hanc

Thanks? *Whether he would take away Life*
gratiam? Num ereptūrus sit vitam

from him, *who gave him Life.*
illi, qui dederit ipsi vitam.

M O R A L.

Sometimes it happens, that they do harm to thee,
hōtērdum fit, ut obsint tibi,

to whom thou hast done good; and they deserve
quibus tu profueris; & it mereātur

ill of thee, of whom thou hast deserv'd well.
male de te, de quibus tu meritis sis bene.

Fab. 8.

Of the Boar 10. and the Als. 11.

De Apro 10. & Asino. 11.

W *Hilst the sluggish As laught at the Boar,*
Dum iners Asinus irridēret Aprum,

he fretting, gnasht his Teeth: Thou hast indeed
ille indignans, frendēbat: Fueras quidem

deserved evil, thou slothful Beast; but although
meritis malum, ignavissime sed etiam

thou

thou hast deserved Punishment, yet I am not
 tu fueras dignus poenâ, tamen Ego

fit to punish thee. Laugh securely, thou
 indignus qui puniam. Ride tutus, tibi

mayest do it scot-free. For thou art safe because of
 licet impune. Nam es tutus ob

thy sluggishness,
 inertiam.

M O R A L.

Let us endeavour that when we hear or in-
 Demus operam ut cum audiâmus aut pa-

ture things unworthy of us, we neither say, or
 tiâmur indigna nobis, ne dicâmus, aut

do what misbecomes us. For ill and lost
 faciâmus indigna nobis. Nam mali & perditâ

Men commonly rejoice if any good Man
 plerumque gaudent si quispiam bonorum

opposes them; they think it a great matter to be
 resistat iis; pendent magni

thought worthy of revenge. Let us imitate Horses
 haberi se dignos ultionae. Imitemur equos

and great Beasts, which pass by barking
 & magnas bestias, quæ prætereunt oblatrantes

Curs with Contempt.
 caniculos cum consēptu.

Fab. 9.

Of the City Mouse and the Country Mouse. 4.

De Urbāno Mure & Rustico Mure. 4.

THE City Mouse had a mind to walk out into
Urbāno Muri libitum est deambulāre

the Country. The Country Mouse sees him, invites
rus. Rusticus Mus videt hunc, invitat;

him; a Supper is provided, to Supper they go,
cena apparatur, cenātum itur,

The Country Mouse brings out whatsoever he had
Rusticus deprōmit quicquid

laid up against Winter, and empties his whole
repoluerat in hiemem, & exhaustit omni

Larder, that he might satisfy the Daintiness of so
penu, ut expleat. Lantissiam

great a Guest. The City Mouse, nevertheless,
tanti hospitii. Urbānus, tamen,

wrinkling his Forehead, condemns the poverty
corrūgans frontem, damnat inopiam

of the Country; and ever now and then, praises
turis, subinde, laudat

the Plenty of the City. Returning, he leads with him
copiam Urbis. Remans, ducit secum

to the City the Country Mouse, that he might
in urbem rusticum,

in Deed make good, what in Words he had boasted.
re:compobaret, quod verbis jactitaret.

The

The City House provided a splendid Feast,
 Urbānus comparavit splendide convivium,

down they sit. In the middle of their Feasting, a noise
 discumbunt. Inter epulandum, marmur

of the Key in the Lock is heard; they tremble,
 clavis in sera auditur; illi trepidare,

and away they scamper. The Country
 & fugitare. Rusticus

House, both unaccustomed and unacquainted,
 & insuetus & ignotus

with the place, hardly sav'd himself. The
 loci, egre tueri se.

Servant retiring, the City House comes again
 Famulo discedente, Urbānus redit

to the Table; calls the Country House. He scarce
 ad mensam; vocat rusticum. Ille vix

getting rid of his Fear, at length creeps out, ask
 deposito metu, tandem prorēpit, percon-

the City House, who invited him, to take
 tatur urbānum, invitentem, ad

a Cup, whether this Danger was frequent? He
 pocula, nam hoc periculum sit crebrum? Ille

answers, that it was daily, and ought to be
 responder, esse quotidianum, oportere

sighted. Then, says the Country House, What!
 contemni. Tum, inquit rusticus, Quid!

daily? Truly your Dainties, relish more
 quotidianum? Mehercule tuas dapes sapiunt plus

of

The

of Gall than Honey: Truly, I had rather have
fellis quam Mellis: Equidem, malo

my Scarcery with Secirity, than your Plenty
meam inopiam cum securitate, quam tuam copiam
 with such Anxiety.
cum tali anxietate.

M O R A L.

Riches, indeed, make shew of Pleasure; but
Divitie, quidem, præ se ferunt voluptatem; sed
 if you look into them, they have Dangers and
si introspicias habent pericula &

Bitterness. There was one Eutrapelus, who,
amaritudinem. Fuit quidam Eutrapelus, qui,
 when he would do his Enemies greatest mischief
cum vellet inimicis maxime nocere,

made them rich; saying, that thus he reveng'd
faciebat eos divites, dictitans, ita se ulcisci
 himself on them: For they would receive with
eos: Quippe accepturos cum

the Riches a great load of Cares.
divitiis ingentem sarcinam curarum.

Feb. 10. Of the Eagle 12. and Jackdaw. 13
 De Aquila 12. & Cornicula. 13.

A N Eagle having got a Cockle could not get
Aquila nacta Cochleam non quivit e-

out the Fish by Force or Skill. The Jackdaw
ruere piscem vi vel arte. Cornicula

approaching, gives Counsel. Advises to fly up,
accēdens, dat consilium. Suadet subvolāre,

and from on high to throw down the Cockle upon
& e sublimi præcipitāre cocleam in

the Stones, for so it would be that the Cockle
saxa, nam sic fore ut coclea

would be broken. The Jackdaw stays on the Ground
frangatur. Cornicula manet humi

that he might watch the Fall. The Eagle throws
ut præstolatur casum. Aquila præ-

it down, the Shell is broken, the Fish is seized by
ecipitat, testa frangitur, piscis subripitur a

the Jackdaw, the cozened Eagle grieves.
Cornicula, elūsa Aquila dolet.

M O R A L.

Do not trust every body; and be sure thou
Noli habere fidem quibūsvīs; & fac

look into the Counsel that thou receivest from
inspicias consilium quod acceperis ab

others. For many, being advised with, counsel
aliis. Nam multi, consulti, consulunt

for themselves, and not for them that ask it.
sibi, & non consulatoribus suis.

Feb. 11. Of the Crow 14. and the Fox. 15.

De Cervo 14. & Vulpecula. 15.

A Crow having got a Prey, makes a noise in the
Corvus: nullus prædam, præparat in

Branches. The Fox sees her rejoicing; He ap-
tamin. Vulpecula videt gesticentem; at-

proaches. The Fox, saith he, wishes the Crow
hærrit. Vulpes, inquit, impertit Corvum

much Health and Happines. Often have I heard
plurima salute. Sæpenumero audieram

that Fame is a Lyar, and now I find it so in-
Fama esse mendacem, jam experiar te-

deed. For as by chance I pass'd by this way, seeing
ipsa. Nam, ut forte prætereo hæc, suspiciens

you in the Tree, I flew to you, blaming Fame.
te in arbore, ad volo, culpans famam.

For the Report is, that you are blacker than Pitch,
Natus fama est; te esse nigriorem Pice,

and I see you whiter than Snow. Truly in my
et video candidiorem Nive. Sane meo

Opinion you surpass the Swans, and are fairer
Judicio vinco Cygnos, et es formosior

than the white Ivy. If, as you excel in your
albâ in hereda Si, ut excellas

Plumes, you do so also in your Voice, truly, I
plumis, ita & Voce, equidem,

shall

{ shall pronounce you the Queen of all Birds. The Crow
dixerim te Reginam omnium avium. Corvus

{ caught by this Flattene prepares to Sing.
illēctus hac assentatiuncula apparat ad Canendum

{ But the Cheese fell out of her Beak which
Vero Caseus excidit e rostro quo

{ being Seized on by the Fox sets up
correpto vulpecula tollit

{ a laughter. Then at last the poor Crow
cachinnum. Tum demum miserum Corvum

{ is ashamed and vexed at her Self, and
pudet pigresque sui, &

{ with shame joyn'd to the Loss of the thing is griev'd.
pudore misto jacturae rei dolet.

M O R A L.

{ Some are so greedy of praise, that they Love
Nonnulli sunt sic avidi laudis ut ament

{ a Flatterer to their disgrace and damage;
assentatorem cum suo probro & damno;

{ such men are a pray to parasites. But
ejus modi homines sunt praeda parasitis. Quod

{ if thou avoidest boasting, thou wilt easily escape the
si vitaveris jactantiam facile vitaveris

{ pestilent brood of flatterers. If thou wilt be a
pestiferum genus assentatorum. Si tu velis esse

B

Thralo

shall

{ Thraſo, there will *no where* be wanting to thee
 { Thraſo, *nuſquam* derit *tibi*

{ Gnatho.

{ Gnatho.

Pub. 12. { Of the Lion 7. *decayed* with Old Age.
 { De Leone 7. *conſecto* ſeneſcēte.

{ THE Lion, *who in his Youth* by his
 Leo, *qui in juventute ſua*

{ Inſolence, *had made* to himſelf *many* Enemies,
 { ferocitate, *fecerat* ſibi *complures* inimicos,

{ in his Old Age *paid* for it. The Beaſts
 { in ſeneſcēte *ſolvit* penas. Beſtia

{ pay him in his kind; the Boar ſets on him with
 { redeunt tallionem; Aper *petit*

{ his Tuſhe, the Bull with his Horn: Principally
 { dente, Taurus cornu: Imprimis

{ the Aſs, *deſiring* to wipe out the old Name of
 { Aſellus, *cupiens* abolere *vetus* nomen

{ Cowardice, *fiercely* insults with Words and his
 { ignavia, *ſtrenue* inſultat *verbis* &

{ Heels. The Lion then groaning, ſaid, Thoſe
 { calcibus. Leo *tum* gemebūndus, inquit, Hi

{ whom formerly I injur'd, now in their turn injure
 { quibus olim *noxi*, jam *viciffim* nocent

{ me, and deservedly; but those to whom I have
 { me, & merito; sed hi quibus

{ done good, now do not do me good again;
 { profui, jam non profunt vicissim;

{ nay too, undeservedly they injure me. I was
 { imo etiam, immerito obsumt. Fui

{ a Fool, who made many Enemies; more foolish
 { stultus, qui fecerim multos inimicos; stultior

{ who relied on false Friends.
 { qui confusus fuerim falsis amicis.

M O R A L.

{ In Prosperity be not haughty. For if Fortune
 { In secundis rebus ne sis ferox. Nam si fortuna

{ changes Countenance, those whom thou hast pro-
 { mutet vultum, illi quos læsisti

{ voked will revenge. Make a Distinction amongst
 { ulciscētur. Fac discrimen inter

{ thy Friends. For there are some Friends not
 { amicos. Nam sunt quidam amici non

{ of thee, but of thy Table and Fortune; and
 { tui, sed tuæ mensæ & fortunæ; &

{ as soon as Fortune shall be chang'd they will be
 { simul ac fortuna mutabitur illi mu-

{ changed too. 'Twill go well with thee if they
 { tabuntur etiam. Bene tibi actum erit si

{ be not thy Enemies.
 { non fuerint inimici.

Fab. 13.

{ Of the Dog 6. and the Ass 11.
 { De Cane 6. & Asino 11.

{ Whilst the Dog faun'd on the Master and
 Dum Canis blandiētur hero &

{ the Family, the Master and the Family stroak
 familia, herus & familia demulcent

{ the Dog. The Ass seeing this fetches a deep sigh:
 Canem. Asellus videns hoc gemit altius:

{ he began to be displeased with his own Condition:
 caput eum pigere sortis:

{ He thinks that it is unjustly order'd, that
 Putat inique comparatum,

{ the Dog should be pleasing to all, and should be fed
 Canem gratam esse cunctis, pascique

{ from his Master's Table, and that he should get
 herili mensa, & consequi

{ this by Idleness and by Play; that he himself, on
 hoc otio ludoque; sese,

{ the contrary, carried the Dorsers, was beaten
 contra portare cliellas, cedi

{ by the Whip, was never idle; and yet was
 flagello, esse nunquam otiosum; & tamen

{ hated by all. If these things come by fauning,
 odiūsum cunctis. Si hæc fiant blanditiis,

{ he resolved to follow that Art which is so
 statuit sectari eam artem quæ sit tam

advantageous

{ advantageous. Therefore, on a certain time
utilis. Igitur, quodam tempore,

{ to try the thing, he runs to meet his Master
tentatūrus rem, procurrat obviam hero

{ returning home; leaps upon him, strikes him
redeūti domum; subfilit, pulsat

{ with his hoofs. The Master crying out, the Servants
unguibus. Hero exclamante, Servi

{ run to him; and the silly Ass, who thought
accurrere; & ineptus Asellus, qui credidit

{ himself to have been Courty, is beaten.
se fuisse urbānum, vapulat.

M O R A L.

{ We all cannot do all things: nor do all
Omnes non possumus omnia: nec om-

{ things become all Men. Let every one do, let
nia decent omnes. Quisque velit,

{ every one go about that which he is able.
quisque tentet id quod possit.

{ Of the Lion 7. and the Mouse 4.
{ De Leone 7. & Mure. 4.

Fab. 14.

{ THE Lion tired with heat and running,
Leo fatigatus aestu & cursu,
{ was at rest under the shade, upon the green Grass.
quiescēbat sub umbrā, super viridi gramine.

{ A troop of Mice running over his Back, he wakes.
 { Grege Murum percurrēte ejus tergum, exper-

{ ning, catches one of them. The Captive
 { iēctus, comprehēdit unum ex iis. Captivum

{ begs and cries, that he is unworthy with
 { supplicat & clamat, esse indīgnum

{ whom the Lion should be angry. The Lion, judg-
 { cui Leo irascitur. Leo, repu-

{ sing that there would be nothing of Credit in
 { tans esse nībil laudis in

{ the Death of such a little Beast, dismisses the
 { nece tantille bestiolar, demittit

{ Prisoner. Not long after, the Lion, whilst he
 { captivum. Non diu postea, Leo, dum

{ runs through the Forest, falls into the Toils; he
 { currit per saltum, incidit in plagas;

{ might roar, get out he could not. The Mouse
 { licet rugire, exire non licet. Mus

{ hears the Lion miserably roaring, he knows his
 { audit Leōnem miserabiliter rugiētem, agnōsit

{ Voice, he creeps into the Holes, seeks the Knots
 { vocem, repit in cuniculos, quærit nodos

{ of the Cords; finds what he sought, and be-
 { laqueorum; invenit quæritos, &

{ sing found, gnaws them asunder. The Lion
 { invēntos, corrōdit. Leo

{ escapes out of the Toils.
 { evadit e plagis.

MORAL

M O R A L.

{ This *Fable* recommends *Clemency* to Men
 { *Hæc fabula* suadet *clementiam* poten-

{ in Power. For so unstable are humane Af-
 { *tibus.* *Etenim* ut *instabiles* sunt *humanae*

{ fairs, *Potentates* themselves need sometimes the help
 { *res, potentes ipsi egent interdum ope*

{ of the lowest. Wherefore a prudent Man, though
 { *humilimorum.* *Quare prudens vir, etsi*

{ he can, will fear to hurt even a mean Man;
 { *potest, timebit nocere vel vili homini;*

{ but he who fears not to hurt another is very
 { *verum qui non timet nocere alteri valde*

{ foolish. Why so? Because, although relying on
 { *desipit. Quid ita? Quia, etsi fretus*

{ his Power, he fears no body; perhaps hereaf-
 { *potentia, metuit neminem; forsan, o-*

{ ter it will happen, that he may fear. For it is
 { *lim erit, ut metuat. Nam*

{ evident that it has happen'd to great and famous
 { *constat evenisse magnis clarisque*

{ Kings, that either they have stood in need of the
 { *Regibus, ut vel indiguerint*

{ Favour of mean Men, or have fear'd
 { *gratia vilium homunciorum, vel metuerint*

{ their Anger.
 { *Iram.*

• *Fab. 15.*

{ *Of the sick Kite. 16.*
 { *De ægrōto Milvo. 16.*

{ *THE Kite lay a bed now almost dy-*
 { *Milvus decumbēbat lecto jam ferme mo-*

{ *ing. Intreats her Dam to go pray the Gods,*
 { *riens. Orat matrem ire precātum Deos.*

{ *Her Mother answers, that there was no help*
 { *Mater respondet, nihil opis*

{ *to be hop'd for by her from the Gods, whose Holy*
 { *sperādam illi a Diis, quorum sa-*

{ *things and Altars he had violated so often by his*
 { *cra & aras violāssēt toties suis*

{ *Rapines.*
 { *rapinis.*

M O R A L.

{ *It is fit to worship the Gods; for they assist*
 { *Decet venerāri Superos; etenim illi juvant*

{ *the Godly, and oppose the Wicked. Being slighted*
 { *pios, & adversantur impios. Neglecti*

{ *in Prosperity, they give no ear in Adversity.*
 { *in felicitate, non exaudiunt in miseria.*

{ *Wherefore be mindful of them in Prosperity,*
 { *Quare sis memor eorum in secundis rebus,*

that

{ that being call'd on in Adversity, they may be
 { ut vocati in adversis rebus sint

{ ready at hand.
 { præsentes.

{ Of the Swallow 17. and other Birds. Fab. 16,
 { De Hirundine 17. & aliis Aviculis.

{ AS soon as Line was begun to be sown,
 { Quam primum linum ceptum est seri,

{ the Swallow persuades the Birds to hinder the
 { Hirundo suadet aviculis impedire

{ sowing, suggesting that there was a Design
 { sementem, dictitans fieri infidias

{ against them. They laugh at her, call the Swal-
 { sibi. Illæ irident, vocant Hirundi-

{ low a silly Prophet. The Line growing up, and
 { nem stultum vatem. Lino surgente, &

{ green, she advises them again to pull up the Crop.
 { virescēte monet rursum evellere sata.

{ Again they laugh at her. The Line grows ripe,
 { Iterum irident. Linum maturē/cit,

{ she exhorts them to destroy it as it stands. When
 { hortatur populāri segettem. Cum

{ they would not even then, hearken to her advi-
 { ne tunc quidem, audirent consu-

{ sing them, the Swallow leaving the Company
 { lentem, Hirundo relicto cætu

of

{ *of the Birds*, obtains to her self the Friendship
avium, conciliat sibi amicitiam

{ *of Man*; enters into a League with him, they live
hominis; init fœdus cum eo, cohabi-

{ together, she entertains him with singing. Out of
tatur, demulcet cantu. E

{ the Flax Nets and Snares are made for the other
lino retia & laquei fiunt cæteris

{ Birds.
avibus.

M O R A L.

{ *Many* neither know to counsel themselves, nor
Multi nec norunt consulere sibi, nec

{ *do they hearken* to one who advises them right.
audiunt consulentem recte.

{ But when they are in Danger and Adversity, then
Sed cum sunt in periculis & damnis, tunc

{ at last they begin to be wise, and to condemn their
demum incipiunt sapere, & damnare suam

{ Sottishness. Then there is enough and more than
secordiam. Tunc est satis superque

{ enough of Counsel: They say this and that ought
consilii: Inquiunt hoc & illud oportuit

{ to have been done. But it's better to be Pro-
factum. Sed præstat esse Pro-

{ theus, than Epimetheus. These were Brothers,
theum, quam Epimetheum. Hi fuere fratres,

their

{ their Names are Greek. To the one there was
nomina sunt Græca. Alteri erat

{ Counsel before, to the other after the thing
concilium ante, alteri post rem :

{ [was done] : which the Interpretation of their
quod interpretatio no-

{ Names declares.
minum declārat.

{ Of the Frogs 5. and their King.
De Ranis 5. eārum Rege.

Fab. .17

{ THE Nation of Frogs, when it was free,
Gens Ranārum, cum esset libera,

{ Pray'd to Jupiter to have a King given them.
supplicābat Jovi regem dari sibi.

{ Jupiter laugh'd at the Petition of the Frogs ; they,
Jupiter ridere vota Ranārum ; illæ,

{ nevertheless, press him again and again, till
tamen, instāre iterum atque iterum, donec

{ they drive him to it. He threw down a Log,
perpellerent ipsum. Ille dejecit trabem,

{ with that great Mass he shakes the River with a
eā mole quassat fluvium in-

{ mighty Noise. The Frogs, frighted, are silent;
gēti fragore. Ranæ, teritæ, silent;

{ they shew Obedysance to their King, they draw near
venerantur Regem, accedunt propius

by

{ by degrees : at length, their Fear being cast off,
 { *pedetētim : tandem, metu abjēcto,*

{ they leap upon and leap down from him. Their
 { *insūltant & desūltant.*

{ *sluggish* King is Sport and Scorn. Again
 { *Iners rex est lusui & contemptui. Rursum*

{ they importune Jupiter, they beg a King to
 { *lacēssunt Jovem, orant Regem*

{ be given them which might be active. Jupiter
 { *dare qui sit strenuus. Jupiter*

{ gives them the Stork. He vigorously walking
 { *dat Ciconiam. Is perstrenue peram-*

{ through the Fen, devours whatever of the Frogs
 { *bulans paludem, vorat quicquid Ranarum*

{ comes in his way. Therefore the Frogs in vain
 { *obviam. Itaque Ranæ frustra*

{ complain of his Cruelty, Jupiter hears them not,
 { *questæ hujus sævitiam. Jupiter non audit,*

{ for they complain yet to this day; for at Night,
 { *nam quærūntur adhuc hodie; vesperi enim,*

{ the Stork going to bed, they getting out of their
 { *Ciconia eūnte cubitum, egressæ ex*

{ Holes, murmur with a hoarse croaking. But
 { *antris, murmurant rauco ululatu. Sed*

{ they sing to one deaf; for Jupiter will, that
 { *canunt surdo; Jupiter enim vult, ut*

{ they who petition'd against a gentle King,
 { *qui sint deprecāti clemētem Regem, should*

{ should now indure a rigid one.
jam ferant inclementem.

M O R A L.

{ It is wont to happen to the Common-People,
Solet evenire plebi,

{ just as to the Frogs, who, if they have a little
perinde atq; Ranis, quæ, si habent paulo

{ milder King, find fault that he is dull
mansuetiorem regem, causatur esse ignavum

{ and unactive, wish, that there might once fall to
& inertem, optat, aliquando contin-

{ their share a Man. On the other side, if at any time
gere sibi virum. Contra, si quando

{ they have got a vigorous King, they condemn his
nacta est strenuum regem, damnat

{ Cruelty, commend the Clemency of the former
sevitiam, laudat clementiam prioris;

{ either because we always are weary of them
sive quod nos semper poenitet

{ present, or because it is a true Saying, That
præsentium, sive quod est verum verbum,

{ new things are better than old.
nova esse potiùs veteribus.

Feb. 18. { Of the Pidgeons 18. and the Kite. 16.
 { De Columbis 18. & Milvo. 16.

{ THE Pidgeons heretofore waged War with
 Columba olim gessere bellum cum

{ the Kite, whom that they might subdue they chose
 { Milvo, quem ut expugnarent delegerunt

{ to themselves the Hawk for their King. He
 { sibi Accipitrem Regem. Ille

{ being made King, acts the Enemy, not the King.
 { factus Rex, agit Hostem, non Regem.

{ He catches and tears them in pieces not slower than
 { Rapiat ac laniat non segnius ac

{ the Kite. It repents the Pidgeons of what they
 { Milvus. Pœnitet Columbas in

{ had done; thinking it had been better to endure
 { cæpti; putantes fuisse satius pati

{ the Kites War, than the Hawks Tyranny.
 { Milvi bellum, quam Accipitris Tyrannidem.

M O R A L.

{ Let no body be displeas'd too much with his own
 { Neminem pigeat nimium lux

{ Lot. Nothing is (witnels Horace) happy in
 { sortis. Nihil est (teste Flacco) beatum ab

{ every part. Truly I would not wish to change
 { omni parte. Equidem non optem mutare

{ my Condition so it be tolerable. Many ha-
meam sortem modo sit tolerabilis. Multi

{ving sought a new State wish'd again for their
quæsitâ novâ sorte optârunt rursus

{old one. We are, most of us, of so various
veterem. Sumus, plerique omnes, ita vario

{a Temper, that we our selves are weary of our selves.
ingenio, ut nos met pæniteat nostri.

{Of the Thief and the Dog. 6.
De Fure & Can. 6.

Fab. 19.

{THE Dog answer'd to the Thief offering
Canis respondit Furi porrigenti

{him Bread that he would hold his peace. I know
panem ut fileat. Novi

{thy Treasbery, thou givest Bread that I may cease
tuas infidias, das panem quo desinam

{to bark. I hate thy Gift for if I should
latrare. Odi tuum munus quipe si Ego tu-

{take the Bread thou'lt carry out of this House
lero panem tu exportabis ex his tectis

{all things in it.
cuncta.

M O R A L.

{Beware that for the sake of a small Advantage,
Cave Causâ parvi commodi,

thou

{ thou lose not a great one. Take heed that thou
amittas magnum. Cave fidem

{ trustest every Man, for there are who do not
babeas cuivis homini, sunt enim qui non

{ only speak fair but also do Courtesies
tantum dicunt benigne sed & faciunt benigne

{ deceitfully.
dolo.

Fab. 20.

{ Of the Wolf 2. and Sow. 19.
{ De Lupo 2. & Súcúlâ. 19.

{ THE Sow was about to Pig. The Wolf pra-
Súcúlâ parturiēbat. Lúpus pol-

{ mised that he would be Keeper of her young.
licētur se fore custōdem fætus.

{ The Sow answer'd that she wanted not the Wolf's
Súcúlâ respōdit se non egēre Lúpi

{ humble Service: If he would be thought affe-
obsequio: Si velet habēri pi-

{ tionate, if he desired to do what was acceptable,
us, se cupiat facere gratum,

{ he should go farther off. For the Courtesy of the
abīret longius. Officiū enim

{ Wolf consisted not in his presence but absence.
Lupi consistēre non præsentiâ sed absentiâ.

M O R A L.

M O R A L.

{ All things are not to be intrusted to all Men:
 { Omnia non sunt credenda cunctis:

{ Many offer their Service not for Love of thee;
 { Multi pollicentur suam operam non amore tui,

{ but of themselves seeking their own Profit not
 { sed sui querentes suum commodum non

{ thine.
 { tuum.

{ Of the Mountains bringing forth.
 { De Montium partu.

Fab. 11.

{ H Eretofore there was a Rumour that the
 { Olim erat Rumor

{ Mountains were bringing forth. Men run thither;
 { Montes parturire. Homines accurrunt,

{ stand round about expecting some thing of won-
 { circumstant expectantes quippiam mon-

{ derful not without Fear. At length the Moun-
 { stri non sine pavore. Tandem Mon-

{ tains bring forth. A Mouse comes out. Then
 { tes pariunt. Mus exit. Tum

{ all died almost with laughter.
 { omnes emori risu.

M O R A L.

{ Braggers when they profess and boast of
Jactabūdi cum profitentur & ostentant

{ great Matters, scarce perform little ones. Where-
magna, vix faciunt parva. Quap̄o.

{ fore those Thrās's are justly the Matter of Jest's
pter illi Thrāsōnes sunt jure materia joci

{ and Scoffs. This Fable also forbids empty
& scommatum. Hæc fabula item vetat inānes

{ Fears. For commonly, the Fear of Danger is
timōres. Plerūmq̄ue enim, metus periculi est

{ heavier than the Danger it self: Nay, the thing it
gravior periculo ipso: Imo, quod

{ self which we fear is often ridiculous,
metuimus est sæpe ridiculum.

Fab. 22. { Of the Hound 20. which was despised
De Cane venatico 20. quī contemnebatur
by his Master.
ab Hero.

{ THE Master lays on a Hound which
Hærus instigat canem venaticum qui

{ now was grown old; in vain he encourages him,
jam lenuerat; frustra hortatur,

{ his Feet are slow, he makes no speed: He seiz'd
pedes sunt tardi, non properat: Prebenderat the

{ the Beast, the Beast gets from him being toothless.
 { feram, fera elabitur edentulo.

{ His Master rates him with Words and Blows.
 { Herus increpat verbis & verberibus.

{ The Dog answereth, That it ought of right to be
 { Canis respondet, Debere jure

{ forgiven to him; that now he was grown old, but
 { ignoscere sibi; jam senuisse, at

{ that he was active being young. But, quoth
 { fuisse strenuum juvenem. Sed, in-

{ he, as I see nothing pleaseth without Profit,
 { quit, ut video nil placet sine fructu,

{ thou lovedst me when I was young, being a
 { amasti juvenem,

{ killing Cur, thou hatest me being slow and tooth-
 { prædabundum, odisti tardum & eden-

{ less. But if thou wert grateful thou wouldst love
 { tulum. Sed si esses gratus deligeres

{ me being old, for the sake of my profitable
 { senem, gratiâ fructuosæ,

{ Youth; whom heretofore thou lovedst, being
 { juventutis; quem olim dilexisti, ju-

{ young, for the sake of Profit.
 { venem, causâ frugis.

M O R A L.

{ There is no remembrance of past Advantage;
 { Et nulla memoria præteriti commodi;
 C 2 but

{ but of the Future the Value is not great; the
 { autem futuri gratia non magna;

{ chief is of the present Profit.
 { summa præsēntis commodi.

Feb. 23.

{ Of the Hares 21. and the Frogs 5.
 { De Leporibus 21. & Ranis 5.

{ THE Wood roaring with an unusual Whirl-
 { Silva mugiente insolito Tur-

{ wind, the trembling Hares hastily begin to
 { bine, trepidi Lepores rapide occipiunt

{ run away. When a Fen stop'd them run-
 { fugere. Cum palus obfisteret - fu-

{ ning away, they stood still anxious, being beset
 { gientibus, stetere anxii, comprehēsi

{ on both sides with Dangers. And what was an
 { utrimque pericula. Quodque esset

{ Incitement of Fear, they see the Frogs dive
 { incitamentum timoris, vident Ranas

{ under Water in the Fen. Then one of the
 { mergi in palude. Tunc unus ex

{ Hares, prudenter and more eloquent than the rest,
 { Leporibus, prudētiōr ac disētiōr ceteris,

{ saith, Why do we fear without Cause? There is
 { inquit, Quid timēmus inaniter? Opus est

{ need of Courage. We have indeed agility of Body,
 { animo. Nobis est quidem agilitas corporis,
 but

{ *but Resolution is wanting. This Danger of the*
sed animus deest. Hoc periculum

{ *Whirlwind is not to be fled from, but to be*
Turbinis non est fugiendum, sed

{ *sighted.*
contemnendum,

M O R A L.

{ *In every thing there is need of Courage ;*
In omni re opus est animo ;

{ *Valour lies dead without Confidence. For Pre-*
Virtus jacet sine confidentia. Nam

{ *sence of Mind is the Leader and Queen of Valour.*
confidentia est dux & regina virtutis.

{ *Of the Kid 21. and the Wolf. 2.*
De Hædo 21. & Lupo. 2

Fab. 24.

{ *THE Goat, when she was going to feed,*
Capra, cum esset iura pastum,

{ *shuts up the Kid at home, warning to open to*
concludit Hædum domi, monens aperire

{ *no body until she her self return'd. The Wolf*
nemine dum ipsa redeat. Lupus

{ *who had heard that afar off, knocks at the Door*
qui audierat id procul, pulsat fores

{ *after the Departure of the Dam, he imitates the*
post discessum Matris, Caprillat

{ Goat in his Voice, commanding the dooz to be
voce, jubens

{ open'd. The Kid perceiving the Cheat, saith, I
reclūdi. Hædus præsentiens dolum, inquit,

{ open not; for although the Voice be like a Goat,
Non aperio; nam etsi Vox Caprissat,

{ nevertheless, truly I see a Wolf through the
tamen, equidem video Lupum per

{ Chinks.
rimulas.

M O R A L.

{ For Children to obey their Parents is advan-
Filios obedire parentibus est uti-

{ tagious to themselves, and it becomes a young-
le ipsis, & decet juve-

{ Man to hearken to an Old Man.
nem auscultare seni.

Est. 2. { Of the Hart 22. and the Sheep. 23.
De Cervo 22. & Ove. 23.

{ THE Stag sues the Sheep before the Wolf,
Cervus ream agit Ovem coram Lupo,

{ making a Clamour that she owed a Bushel of Wheat.
clamitans debere modium tritici.

{ The Sheep, ignorant truly of the Debt, yet
Ovis, inscia quidem debiti, tamen

because

{ because of the Presence of the Wolf, promises that
 { ob præsentiam Lupi, spondet

{ she would give it. The Day for payment is named,
 { se daturam. Dies solutiōni dicitur,

{ it comes, the Stag minds the Sheep of it; She
 { adest, Cervus monet Ovem; Illa it

{ denies it. For what she had promised, she excuses
 { inficias. Nam quod promiserat, excūsat

{ as done by Fear, and by the Presence of the Wolf.
 { factum metu, & præsentia Lupi.

M O R A L.

{ The Sentence of Law is, It is lawful, to repel
 { Sententia juris est, Licet repēllere

{ Force with Force. Out of this Fable a new one
 { vim vi. Ex hāc fabellā nova

{ springs, It is lawful to refute Fraud with Fraud.
 { nascitur, Licet refēllere fraudem fraude.

{ Of the Country-man and the Snake. 9. Fab. 26.
 { De Rustico & Angue. 9.

{ A Certain Country-man had nourish'd a Snake:
 { Quidam Rusticus nutrierat Anguem:

{ Upon a time, being angry, he strikes the Beast
 { Aliquādo, irātus, petit bestiam

{ with an Ax; he escapes not without a Wound.
 { secūri; ille evādit non sine vulnere.

{ Afterwards the Country-man coming to Po-
Postea Rusticus deveniens in pau-

{ verty, thought that Misfortune happen'd to him
pertatem, ratus est id infortunii accidere sibi

{ for the wronging of the Snake. Therefore he
propter injuriam Anguis. Igitur

{ intreats that he would return. He says, that he
supplicat ut redeat. Ille ait, se

{ forgave, but would not return, neither could he
ignoscere, sed nolle redire, neque fore

{ secure with the Country-man who has at home
secūrum cum Rustico cui sit domi

{ so great an Ax. That the Pain of the Wound
tanta secūris. Dolorum vulneris

{ was gone, but the Memory of it remain'd.
desisse, tamen memoriā superesse.

M O R A L.

{ It is scarce safe to have trust again in him
Est vix tutum habere fidem iterum ei

{ who has once broke Faith. To forgive an Injury
qui semel solvit Fidem. Condonare injuriam,

{ that truly is Mercy ; but to take heed to
id sane misericordia ; autem cavere

{ one's self both becometh and is Prudence.
sibi & decet & est prudentia.

{ Of the Fox 15. and the Stork. 24.
 { De Vulpecula 15. & Ciconia. 24.

Fab. 27.

{ THE Fox invited the Stork to Supper. He
 { Vulpecula vocavit Ciconiam ad cenam.

{ poured out the Victuals upon the Table, which
 { Effundit opsonium in mensam, quod

{ whenas it was liquid the Stork endeavouring in
 { cum esset liquidum Ciconia tentante

{ vain with his Beak, the Fox lick'd. The cozen'd
 { frustra rostro, Vulpecula lingit. Elusa

{ Bird goes away and is asham'd and vex'd with
 { avis abit pudetque pigetque

{ the Injury. After some Days she returns,
 { injuriæ. Post plusculum dierum redit,

{ and invites the Fox. A Glass Vessel was set
 { & invitat Vulpeculam. Vitreum vas erat situm

{ full of provent; which vessel whenas it was
 { plenum opsonii; quod vas cum esset

{ of a narrow Neck, the Fox might see it and
 { arcti gutturis, Vulpeculæ licuit videre &

{ be hungry, but could not taste it. The Stork
 { esurire, non licuit gustare. Ciconia

{ easily suck it out with her Bill.
 { facile exhausit rostro.

M O R A L.

M O R A L.

{ *Laughter* deserves *Laughter*, a *Jest* a *Jest*,
 { *Risus* meretur *risum*, *jocus* *jocum*,

{ a *Trick* a *Trick*, and a *Cheat* a *Cheat*.
 { *dolus* *dolum*, & *fraus* *fraudem*.

Fab. 20. { *Of the Wolf 2. and the painted Head.*
 { *De Lupo 2. & picto Capite.*

{ **T**HE *Wolf* turns about and admires a humane
 { *Lupus* *versat* & *miratur* *humānum*

{ *Head* found in the *Shop* of a *Carver*, percei-
 { *caput repertum in officina sculptoris* *sen-*

{ *ving* (as indeed it was) that it had no *sense*.
 { *tiens* (*id quod erat*) *habere* *nihil* *sensus*.

{ *Quoth he*, O fair *Head*, there is in thee much
 { *Inquit*, O *pulchrum caput*, *est* in te *multum*

{ of *Art*, but nothing of *sense*.
 { *artis*, *sed* *nihil* *sensus*.

M O R A L.

{ *Outward Beauty* if the *inward* be present,
 { *Extērna pulchritudo* si *intērna* *adfit*,

{ is pleasing. But if one of them must be wanting,
 { *est grata*. Sin *alterutrā* *carēndum est*,

{ it is better to want the *External* than the *Internal*.
 { *prestat* *carere* *Extērnā* *quam* *intērnā*.

For

{ For that without this, sometimes incurs hatred;
 { Nam illa sine hac, interdum incurrit odium;

{ so that a Fool is by so much the more hateful,
 { ut stolidus sit eo odiosior,

{ by how much the handsomer.
 { quo formosior.

{ Of the Jackdaw. 13.
 { De Graculo. 13.

Fab. 14.

{ THE Jackdaw adorn'd himself with the Feathers
 { Graculus ornavit se plumis

{ of the Peacock. Thereupon seeming to himself
 { Pavonis. Deinde visus sibi

{ very pretty, he betook himself to the Family of the
 { pulchellus, contulit se ad genus

{ Peacocks, contemning his own Race. They at
 { Pavonum, fastidito suo genere. Illi

{ length understanding the Cheat, strip'd the foolish
 { tandem intellectâ fraude, nudarunt stolidam

{ Bird of his Colours, and belabour'd him with
 { avem coloribus, & affecerunt

{ Blows.
 { plagis.

M O R A L.

{ This Fable denotes those who carry themselves
 { Hæc fabula notat eos qui gerunt se

Of

{ more haughtily than is fit; who live with those
 { *sublimius* *aquo*; *qui vivunt cum* his

{ who are both richer and more noble, wherefore
 { *qui sunt & ditiores & magis nobiles*, quare

{ they become often poor and are for a Laughing stock.
 { *fiunt saepe inopes & sunt ludibrio.*

Fab. 3c.

{ Of the Flie 25. and the Ant. 26.
 { De *Muscâ* 25. & *Formica*. 26.

{ THE Flie rangled with the Ant: and
 { *Musca altercabatur cum Formica*: &

{ brag'd that she her self was noble, but the Ant
 { *jaetabat se esse nobilem, Formicam*

{ ignoble; that she flew, the Ant crept; that she
 { *ignobilem; se volitare, Formicam repere*; se

{ was conversant in the Houses of Kings, the Ant
 { *versari in tectis Regum, Formicam*

{ lurk'd in holes, munch'd Corn, drank Water,
 { *latere in cavernis, rodere segetem, bibere aquam,*

{ but she her self feasted splendidly, and yet got
 { *se epulâri splendide, & tamen nancisci*

{ these things without Pains. On the other side,
 { *hæc sine labore. Eregione,*

{ the Ant answer'd that she was not ignoble, but
 { *Formica respondet se non esse ignobilem, sed*

{ content with her Birth; that the Flie was
 { *contentam suis natalibus; Muscam esse*

{ a *Vagabond*, but her self *settled*; that *Grain* and
 { *vagam*, se *fixam*; *grana* &

{ *running Water* relish'd to the *Ant* just what
 { *fluēta* *sapere* *Formicæ* *quod*

{ *Pastilles* and *Wine* DO to the *Flie*; and that she
 { *pastilli* & *vina* *Muscæ*; *atque* *se*

{ got these not with *sluggish Idleness*, but with
 { *nancisci hæc non segni* *otio*, *at*

{ *vigorous Labour*; moreover, that the *Ant* was
 { *strenuâ operâ*; *porro*, *Formicam* *esse*

{ *merry* and *safe*, beloved to all; last of all, a
 { *letam*, & *tutam*, *charam omnibus*; *denique*,

{ *Pattern* of *Labour*. That the *Flie* was full of *Cares*,
 { *exemplar labōris*. *Muscam* *esse anxiam*,

{ in *Danger*, troublesome to all, hated to all; and
 { *cum periculo*, *infestam cunctis*, *invisam cunctis*; de-

{ lastly, was a *Pattern* of *Sloth*. That the *Ant* being
 { *unique*, *exemplar signitiēi*. *Formicam*

{ *mindful* of *Winter* laid up *Victuals*, that the *Flie*
 { *memorem hyemis reponere alimēta*, *Muscam*

{ liv'd from *Hand* to *Mouth*, in the *Winter* must either
 { *vivere in diem*, *hyeme* *aut*

{ be hungry, or certainly *dye*.
 { *esuritūram*, *aut certe moritūram*.

M O R A L

{ He that goes on to say what he list, will hear
 { *Qui pergit dicere quæ vult*, *audiet*
 those

{ those things which he is not willing. The Flie
 ea que non vult. Musca

{ if she had given good Language, had heard well
 si bene dixisset, bene

{ of her self.
 audiivisset.

Feb. 31.

{ Of the Frog 5. and the Ox. 27.
 De Rana 5. & Bove. 27.

{ THE Frog desirous of equalling the Ox,
 Rana cupida æquandi Bovem,

{ stretch'd her self. Her Son advised his Mo-
 distendebat se. Filius hortabatur Ma-

{ ther to desist from the Undertaking, saying,
 trem desistere cæpto, inquiens,

{ that the Frog was nothing to an Ox. She
 Ranam esse nihil ad Bovem. Illa

{ swell the second time: Her Son cries out, tho'
 intumuit secundum. Natui clamat, licet

{ you burst, Mother, you will never exceed the Ox.
 crepes, Mater, nunquam vinces Bovem.

{ But when she had swell'd a third time she burst.
 Autem cum intumisset tertium crepuit.

M O R A L.

{ Every one has his Gift. This Man excels in
 Cuique sua dos. Hic excellit

Beanty.

{ Beauty, *that* in Strength; *this* Man is potent
{ Formā, *ille* viribus; *hic* pollet

{ in Riches, *that* in Friends: It becomes every
{ opibus, *ille* amicis: Decet unumquem-

{ one to be content with his own. He is able
{ que esse contentum suo. Ille valet

{ in Body, *thou* in parts: Wherefore let every one
{ corpore, *tu* ingenio: Quorūcūque quisque

{ consult himself, neither let him envy his
{ consulat semet, nec inuideat

{ Superior which is a miserable thing, neither
{ superiori quod est miserum, nec

{ let him desire to contest, which is Folly.
{ optet certāre, quod est stultitiæ.

{ Of the Horse 28. and the Lion. 7.

{ De Equo 28. & Leōne. 7.

Tab. 32.

{ THE Lion came to eat the Horse, but
{ Leo venit ad comedendum Equum, sed

{ wanting Strength through Old Age, began to stu-
{ carens viribus præ senectā, cepit medi-

{ dy a Trick, he professes himself a Physician,
{ tārē artem, proficētur se medicum,

{ he stays the Horse with a Circuit of Words. The
{ morātur Equum ambāge verborum.

{ Horse opposes Cheat to Cheat, and Trick to Trick.
{ Equus opponit dolum dolo, & artem arti.

He

{ He feigns himself lately in a thorny place, he prays
 { Fingit se nuper in spinoso loco, orat

{ that the Physician looking on it, would draw out
 { ut Medicus inspiciens, educat

{ the Thorn. The Lion obeys. But the Horse strikes
 { sentem. Leo paret. At Equus impingit

{ his Heel on the Lion with as much Force he could,
 { calcem Leoni quanta vi potuit;

{ and forthwith betakes himself to his Heels. The
 { continuò conjicit se in pedes.

{ Lion scarce at length coming to himself (for he was
 { Leo vix tandem rediens ad se (fuerat enim

{ near kill'd with the Blow) saith, I am re-
 { prope exanimatus ictu) inquit, fero pre-

{ warded for my Folly, and he hath escaped justly;
 { tium obstultitiam, & is effugit jure;

{ for he has reveng'd deceit with deceit.
 { nam ultus est dolum dolo.

M O R A L.

{ Simulation is worthy of hatred, and to be caught
 { Simulatio est digna odio, & capienda

{ with Simulation. An Enemy is not so be feared,
 { Simulatiōe. Hostis non est timendus,

{ who makes show of being an Enemy; but who,
 { qui præ se fert hostem; sed qui,

{ when he is an Enemy, counterfeits Good will, he
 { cum sit hostis, simulat bene-volentiam, is
 indeed

{ indeed is to be feared, and is most worthy of
quidē est timēdus & dignissimus

{ hatred.
odio.

{ Of the Horse 28. and the Ass. 11.

{ De Equo 28. & Asino. 11.

Fab. 33.

{ THE Horse adorn'd with a Saddle and
Equis ornatus Sella &

{ Trappings, ran along the way with huge
Phaleris, currēbat per viam cum ingēti

{ neighing. The Ass loaden by chance stands in the
hinnitū. Asellus onūstus forte obstat

{ way of him running. The Horse storming
currēns. Equus fremēdus

{ with anger, and champing fiercely his frothy
irā, & mandens ferociter spumantia

{ Bit: Thou sluggish and dull Ass, saith he,
frana. Ignāve & tarde inquit

{ why dost thou make a stop to the Horse? Make
quid obstitis Equo? Cedit

{ way, I say, or I kick thee with my feet. The Ass
inquam, aut proculcābo pedibus. Asellus

{ not daring to bray to the contrary, silent gets
non ausus ruderē contrā, tacitus

{ out of the way. The Horse flying on, and straining
cedit. Equo provelāti, intendēsi

D

his

{ his pace, burst his Groyn. Then being unuseful
 { culum, crepat inguen. Tum inutilis

{ for Race and Show, is strip of his Ornaments,
 { cursui & ostentui, spoliatur ornamenti,

{ and then is sold to a Carman. Afterwards the As
 { deinde venditur Carrario. Postea Asiellus

{ sees him coming with a Cart, and speaks to him:
 { videt venientem Carro, & affatur:

{ Heark you, good Sir! what Ornament is that?
 { Heus, bone vir! quid ornamenti est istuc?

{ Where is the gilded Saddle, the studded Girths?
 { Ubi aurata Sella, bullata cingula?

{ Where is your fine Bridle? Thus, Friend, it was
 { Ubi nitidum frenum? Sic Amice erat

{ necessary to happen to your proud Worship.
 { necesse evenire superbiēti.

M O R A L

{ Most Men are pufft up in Prosperity, mind-
 { Plerique sunt elati in secundis membris.

{ ful neither of themselves nor of Modesty; but
 { res nec sui nec modestie; sed

{ because they grow insolent by Prosperity, they run
 { quia insolēscunt prosperitate, incurrunt

{ into Adversity. I should advise those to be cautious
 { adversitatem. Monērem eos esse cautos

{ who seem happy, for if the Wheel of Fortune
 { qui videntur felices, etenim si rota Fortūe

should

{ should be turn'd about, they will feel it to be the
 fuerit circumacta, sentient esse

{ miserablest kind of misfortune to have been happy.
 miseritimum genus infortunis, fuisse felices.

{ That Evil also is added to the heap of their un-
 Id mali quoque accedit ad cumulum in

{ happiness, that they are contemn'd by those whom
 felicitatis, quod contemnuntur ab iis quos

{ they themselves contemn'd, and they laugh at
 ipsi contempsere, & ii ridentur ab

{ by them, whom they themselves have laugh'd at.
 iis quos ipsi ridere.

{ Of the Birds and the four-footed Beasts. Fab. 34.
 De Avibus & Quadrupedibus.

{ There was a Battle of the Birds with the
 Erat pugna Avibus cum

{ Beasts. There was on both sides hope; on both
 Quadrupedibus. Erat utrinque spes, utrinque

{ sides fear, on both sides danger. The Bat
 metus, utrinque periculum. Vespertilio

{ leaving his Companions, revolted to the Enemy;
 relictis Sociis, defecit ad Hostes;

{ the Birds overcome, the Eagle being their Captain
 Aves vincunt, Aquila Dux

{ *and Leader.* But they condemn the *run-away*
 { *& Auspice.* *Damnat verò* *transfugam*

{ *Bat,* *that he should never return to the*
 { *Vespertilionem, ut ne unquam illi sit reditus ad*

{ *Birds, that he should never fly in the Lights.* *This*
 { *Aves, ut ne unquam sit volans* *lucis.* *Here*

{ *is the cause to the Bat, that he does not fly*
 { *est causa Vespertioni, ut non vol*

{ *but at Night.*
 { *nisi noctu.*

M O R A L.

{ *He that refuses to be partaker of adversity and*
 { *Qui renuit esse particeps adversitatis &*

{ *danger with his Fellows, shall not have a share*
 { *periculi cum Sociis, ne expers erit*

{ *of their Prosperity and Safety.*
 { *Prosperitatis & Salutis.*

Fab. 35. { *Of the Wolf 2. and the Fox. 15.*
 { *De Lupo 2. & Vulpe. 15.*

{ *THE Wolf, when there was enough of Prey*
 { *Lupus cum esset satis praeda*

{ *lived in Idleness. The Fox comes to him, demand*
 { *degebat in otio. Vulpecula accedit sciscitans*

{ *the cause of his Idleness. The Wolf perceived*
 { *causam otii. Lupus sensit*

that

{ that Treachery was meant, he feigns a Disease
Insidias fieri, simulat Morbum

{ to be the cause; he beseeches the Fox to go
esse causam; orat Vulpeculam ire

{ to pray to the Gods for him. The Fox grieving
deprecatur Deos. Vulpes dolens

{ that his Plot did not succeed, goes to a Shepherd
dolum non succedere, adit Pastorem,

{ informs him that the Den of the Wolf was open,
monet latebras Lupi patere,

{ and that his Enemy being secured, might be de-
& Hostem secutum, posse op-

{ stroy'd at unawares. The Shepherd sets upon
primiti inopinata. Pastor adorsatur

{ the Wolf, and knocks him on the Head, The
Lupum, & mactat.

{ Fox seizes on the Den and the Prey. He had
Vulpes potitur antro & praeda. Ad fuit illi

{ short joy of his Roguery, for not long after, the
breve gaudium sceleris sui, nam non ita multo post

{ same Shepherd catches her too.
idem Pastor capit & ipsam.

M O R A L.

{ Envy is a filthy thing, and sometimes pernicious
Invidia est foeda res, & interdum pernicio-

{ sious also to the Author himself.
ciōsa quoque authori ipsi.

Fab. 36.

{ Of the Stag. 29.

{ De Cervo. 29.

{ THE Stag beholding himself in a clear
Cervus conspicitur se in perspicuo

{ Fountain, likes his long and branched Horns, but
Fonte, probat procera & ramosa Cornua,

{ condemns the smallness of his Legs. By chance
damnat exilitatem tibiarum. Fortè

{ whilst he looks, whilst he passes his Judgment,
dum contemplatur, dum judicat,

{ the Huntsman comes, away runs the Stag. The Dog
Venator intervenit, fugit Cervus. Canes

{ follow him flying away; but when he had entered
insecantur fugientem; sed cum intrasset

{ a thick Wood, his Horns were intangled in the
densam Sylvam, Cornua sunt implicita

{ Boughs. Then at last he praised his Legs, and
Ramis. Tum demum laudabat tibus, &

{ condemn'd his Horns, which caused that he was
damnabat Cornua, quæ fecere ut esset

{ a Prey to the Dogs.
præda Canibus.

M O R A L.

{ We desire things to be shun'd, we shun things
Petimus fugienda, fugimus

{ to be desired. *Those things that hurt please,*
petēda. Quæ officium placent,

{ *things that are useful displease. We desire hap-*
quæ conferunt displicent. Cupimus beati-

{ *piness before we understand where it is. We seek*
tudinem priusquam intelligāmus ubi sit. Quærimus

{ *the excellency of Riches, and the height of honour,*
excellētiā Opum, & celsitudinem honorum,

{ *we imagine happiness to be placed in these, in*
opināmur beatitudinem sitam in his, in

{ *which yet there is much of labour and grief.*
quibus tamen est multum laboris & doloris.

{ *Of the Viper 30. and the File. 31*

Fab. 37.

{ *De Vipera 30. & Lima 31*

{ *A Viper finding a File in the Smith's Shop,*
Vipera offendens linam in Fabri officinā,

{ *began to gnaw it. The File smil'd, saying, what*
cœpit rodere. Lima subrisit, inquires, quid

{ *thou Fool, what dost thou do? Thou wilt wear out*
inēpte quid agis? Tu contriveris

{ *thy Teeth before thou wear out me, who am wont*
tuos dentes antequam atteras me, quæ soleo

{ *to gnaw off the hardness of Brass.*
præmorātere duritiem æris.

M O R A L.

{ Look again and again with whom thou hast
 { Vidē etiam atque etiam qui cum tibi res

{ to do. If thou whettest thy teeth against one
 { est. Si acuas dentes in

{ stronger, thou wilt not do harm to him, but to
 { fortisorem, non nocueris illi sed

{ thy self.
 { tibi.

Fab. 38.

{ Of the Wolves 2. and the Lambs. 3.
 { De Lupis 2. & Agnis. 3.

{ Upon a time there was a League between the
 { Aliquādo fuit Fœdus inter

{ Wolves and the Lambs, who have a discord by
 { Lupos & Agnos, quibus discordia est

{ Nature, Hostages being given on both sides:
 { Natūrā, obsidibus, datis utrinque:

{ The Wolves gave their Whelps, the Sheep their
 { Lupi dedere suos Catulos, Oves

{ Troop of Dogs. The Sheep being at quiet, and
 { Cohortem Canum. Ovis quietus, ac

{ feeding, the little Wolves in want of their Dams,
 { pascuntibus, Lupuli deficiente matrum,

{ make a howling. Then the Wolves rushing upon
 { edunt ululatus. Tum Lupi irruentes

them:

{ them, cry out, that their Faith and League
clamitant, Fidem Foedusque

{ was broken, and tear in pieces the Sheep, desti-
ruptum, laniantque Oves, desti-

{ tute of their Guard of Dogs.
tutas praesidio Canum.

M O R A L.

{ It is folly if in a League thou deliver thy Guards
Inscitia est si in Foedere tradas tua praesidia

{ to thy Enemy. For he who was an Enemy,
Hosti. Nam qui fuit Hostis,

{ perhaps has not yet ceased to be an Enemy, and
forsam nondum desit esse Hostis, &

{ perhaps will take an occasion why he would set
forsassis ceperit causam cur adorsus

{ upon thee strip of thy Guards.
te nudatum Praesidia.

{ Of the Wood and the Country-man.
De Sylva & Rustico.

Fab. 39.

{ A T what time the Trees also had a Lan-
Quo tempore etiam arboribus suus erat Ser-

{ guage, a Country-man comes into the Wood, ask-
mo, Rusticus venit in Sylvam, rogat

{ what it might be lawful to take a beff to his
ut licet tollere copulam ad suam
Hatchet.

{ Hatcher. *The Wood consents: The Country-man's*
 { Secūrim. *Sylva annuit. Rusticus*

{ Ax being fitted, began to cut down the Trees.
 { Secūri aptatā, cœpit succidere. *Arbores.*

{ Then, and truly too late, it repented the Wood
 { Tum, & quidem sero, panisuit *Sylvam*

{ of its easiness, it grieved it to be it self the cause
 { suæ facilitatis, doluit esse seipsam causam

{ of its own destruction.
 { sui exitii.

M O R A L.

{ See of whom thou deservest well. *There have*
 { Vide de quo mereāris bene. *Fuerunt*

{ been many who have abused a courtesie receiv'd,
 { multi qui abusi sunt beneficio accepto,

{ to the Destruction of the Author.
 { in Perniciem Authōris.

Fab. 40.

{ OF the Members and the Belly.
 { De Membris & Ventre.

{ THE Feet and the Hands heretofore accus'd
 { Pedes & Manus olim inculpant

{ the Belly, that their gettings were devour'd by it
 { Ventrem, quod ipsorum lucta vorantur ab eis

{ being idle. They give Order, either that be should
 { otioso. *Subest* aut

labour,

{ labour, or that he should not ask to be nourish'd.
{ labōres, aut rē petat

{ It intreats once and again. The Hands neverthe-
{ Ille supplicat semel & iteram. Manus tamen

{ less deny nourishment. The Belly being wasted
{ negant alimētum. Ventre exbāusto

{ with want, when all their Limbs began to fail,
{ inediā, omnes Artus cōepere deficere,

{ then the Hands would at length be officious, but
{ tum Manus voluit tandem esse officiōsa, verum

{ that too late. Thus all the Limbs whilst they
{ id sero. Ita cuncti Artus dum

{ envy the Belly, perish with the perishing Belly.
{ invident Ventri, pereunt cum pereunte Ventre.

M O R A L.

{ Just as it is in the Society of the Members,
{ Perinde atq; est in Societate membrōrum,

{ so Humane Society is constituted. One Member
{ ita Humāna Societas se habet. Membrum

{ needs another, a Friend needs a Friend. Where-
{ eget membro, Amicus eget Amico. Qua-

{ fore we must use mutual good turns, mutual
{ re utendum est mutuis officiis mutuis

{ assistance, neither Riches nor Dignities suffici-
{ operibus, neque divitiæ neque dignitatē sa-

{ ently support any man. The only and chief
{ tis tuentur hominem. Unicum & summum

safe-

{ Safeguard & Friendship of a great many.
 { prœdium est Amicitia complurium.

Feb. 4r.

{ Of the Ape 32. and the Fox. 15.
 { De Simia 32. & Vulpecula. 15.

{ THE Ape prays the Fox that he would
 { Simia orat Vulpeculam ut donet

{ give to him a piece of his Tail to cover his
 { sibi partem Caudæ ad tegendam

{ Buttocks, for that that was a burthen to him,
 { Nates, nam esse oneri illi,

{ which would be of use and honour to him.
 { quod foret usui & honori sibi,

{ The Fox answers, that it was nothing too much,
 { Vulpecula respondet, esse nihil nimis,

{ and that he had rather that the ground should
 { & se malle humum

{ be swept with his Tail, than that the Buttocks of
 { verri suâ Caudâ, quàm Nates

{ the Ape should be cover'd.
 { Simia tegi.

M O R A L.

{ There are who want, there are who have
 { Sunt qui egent, sunt quibus

{ too much, that yet is a Custom to none of the rich,
 { superest, id tamen moris nulli divitum,

that

{that he will help the needy with his superfluous
 {as *ut* *superflua* *superflua*

{*fore*, *ut* *superflua* *superflua*

{Of the Stag 29. and the Oxen. 27.

{De *Cervo* 29. & *Babus*. 27.

Est. 42.

{THE Stag flying from the Hunter, betook
 {Cervus *fugiens* Venatorem, coniecit

{himself into the Beast-house, prays the Oxen that
 {se *in* Stabulum, orat Boves ut

{he may lie hid in the Manger. The Oxen de-
 {liceat *latere* in Præsepi. Boves ne-

{ny it to be safe, for presently both the Master and
 {gant *esse tutum*, mox enim & dominum &

{the Servant would be there. He says, that he
 {Famulum *affuturos*. Ille ait, se

{was secure if so they betray him not. The Servant
 {esse *secūrum* modò ipsi ne prodant. Famulus

{comes in, sees him not, being hid with Hay,
 {intrat, non videt, *occultum* Feno,

{he goes out. The Stag rejoic'd, and now feared
 {exit. Cervus *gaudere*, & jam timere

{nothing. Then one of the Oxen, grave both in
 {nihil. Tum unus e Babu, gravis &

{Age and Counsel, saith, it was easie to deceive
 {avo & Consilio, inquit, erat facile fallere

thū

{ *this Fellow (who is a Mole) but this is Labour,*
 { *hunc (qui est Talpa) sed hic est Labor,*

{ *this is Pains, that thou mayst scape the sight of*
 { *hoc est Opus, ut lateas*

{ *Master (who is an Argus.) Presently after the*
 { *Herum (qui est Argus.) Mox deinde*

{ *Master comes in, who, that he might mend the*
 { *Herum introgreditur, qui, ut corrigat*

{ *negligence of the Servant, surveying all things*
 { *negligentiam Servi, lustrans cuncta*

{ *with his Eyes, and feeling about the Manger*
 { *Oculis, & tentans Præsepe*

{ *with his hand, he found the Horns of the Stag*
 { *manu,prehendit Cornua Cervi*

{ *under the Hay; he calls upon the Servants, they*
 { *sub Fæno; inclamat Famulos,*

{ *run to him, they inclose the wild Beast, they*
 { *accurrunt, concludunt feram,*

{ *take him.*
 { *capiunt.*

M O R A L

{ *In adversity and dangers hiding places are*
 { *In adversis rebus & periculis latebræ sunt*

{ *hard to be found, either because Fortune as she*
 { *difficiles invēntu, aut quia Fortūna ut*

{ *began, persecutes the miserable, or because they*
 { *cepit, exagitat miseros, aut quia ipsi*

them.

themselves hindered by fear, betray themselves
 impediti metu, prouinc semet
 by imprudence
 imprudentia.

Of the Lion 7. and the Fox. 15.

Fab. 43.

De Leone 7. & Vulpecula. 15.

THE Lion sick, the Beasts visit him, the
 Leo aegrabat, Animalia discabant, Vul-

Fox alone deferring his Duty. The Lion sends
 pecula, differente Officium. Leo mittit

an Ambassador to him with a Letter, which ad-
 Legarum ad hunc cum Epistola, quae ad-

monish'd him to come, and that his presence
 moneat, venire, & ejus praesentiam

would be a most acceptable thing to the Sick, neither
 fore gratissimam rem aegroto, nec

would there be any thing of danger why the Fox
 fore quicquam periculi cur Vulpecula

should fear, for first of all, the Lion was most
 metuat, primum enim, Leonem esse

Friendly to the Fox, and therefore very much
 amicissimum Vulpeculae, ideoque

desired to talk with him. Moreover that he was
 percipere ejus colloquium. Deinde esse

sick, and kept his Bed, that although he would
 aegrotum, & decumbere, ut etiam si velit

hurt

{ hurt him (which was not so) yet he could not
 { nocēre (id quod non erat) tamen non queat

{ The Fox writes back, that he wishes that the Lion
 { Vulpecula rescribit, se optare ut Leo

{ may recover, and that he would pray to the Gods
 { convalescat, oraturamque superos

{ for it; but he would by no means visit him, for
 { id ceterum minimè visitam,

{ He was terrified with the foot-steps, which foot-
 { se enim terrēri vestigiis quæ ve-

{ steps since they are all truly towards the Den
 { stigia cum sint omnia quidem adversa antro

{ of the Lion, and none fromwards, that that thing
 { Leōnis, & nulla avērsa, eam rem

{ is a sign that many Beasts truly had gone in,
 { esse indicium multa animalia quidem introisse,

{ but none had come out.
 { sed nullum exisse.

M O R A L.

{ Beware how thou hast trust in words, unless
 { Cave babeas fidem verbis, ni

{ thou beware of it, thou wilt often be cozen'd.
 { caveris tibi sepe dabuntur verba

{ You must conjecture both from words, and from
 { Capienda est conjectura tum ex verbis, tum ex

{ deeds, and by these those are to be judged of.
 { factis, & ex his illa sunt iudicanda.

{ Of the Fox 15. and the Weefel. 33.
{ De Vulpeculâ 15. & Mustela, 33.

Fab. 44.

{ THE Fox, slender by long want, by chance
{ Vulpecula, tenuis longâ mediâ, fortè

{ crept into a Corn basket through a narrow gap,
{ reppit in frumenti cumeram per angustiorè rimam

{ in which, when he was well fed, afterwards his
{ quâ cum fuit probè pasta, deinde

{ paunch being stuff'd, hinders him trying to go out
{ venter distensus, impedit tentantem egredi

{ again. The Weefel at a distance looking on him
{ rursus. Mustela procul contemplata

{ striving, at length admonishes him, if he desires
{ luculentum, tandem monet, si cupiat

{ to get out, he should return to the hole lean, at
{ exire, redeat ad foramen macra,

{ which he had come in lean.
{ quò ingraverat macra.

M O R A L

{ You may see very many to be merry and brisk
{ Videas complures lætos & alacres

{ in a moderate state, empty of Cares, void of
{ in mediocritate, vacuos curis, exp̄tes

{ troubles of Mind. But if these become rich,
{ molestis Animi. Sin hi facti fuerint divites,

E

you'll

{ you'll see them walk sad, never smooth, their
 { *videtur eos incedere maestos, nunquam porrigere*
 { foreheads full of cares, overwhelm'd with troubles
 { *frontem plenos curis, obrutos molestiis*
 { of mind.
 { *animi.*

Fab. 45.

{ Of the Horse 28. and the Stag 29.
 { De Equo 28. & Cervo 29.

{ THE Horse waged War with the Stag.
 { *Equus gerebat bellum cum Cervo.*

{ At length, driven out of the Pastures, he begg'd
 { *Tandem, pulsus a Pascuis, implorabat*

{ man's help. He returns with a Man, he
 { *humanam opem. Rediit cum homine,*

{ descends into the Field; he that was conquer'd
 { *descendit in Campum; victus*

{ before, now becomes Conqueror. But nevertheless
 { *antea, jam fit Victor. Sed tamen*

{ the Enemy being conquer'd, and brought under
 { *Hoste devicto, & misso sub*

{ the Yoke, it is necessary that the Conqueror
 { *Jugum, est necesse ut Victor*

{ himself should serve the Man. He carries a Rider
 { *ipse serviat Homini. Fert Equitem*

{ on his back, a Bridle in his mouth.
 { *dorso, Frenum ore.*

MORAL.

M O R A L

{ Many fight against Poverty, which being
 { Multi demicant contra paupertatem, quæ

{ conquer'd by Fortune and Industry, the Liberty
 { victa per fortunam & industriam, Libertas

{ of the Conqueror oftentimes is lost. For they
 { Victoris sæpe interit. Quippe

{ being Masters and Conquerors of Poverty, they
 { Domini & Victores paupertatis, incl-

{ begin to enslave themselves to Riches; they are
 { prius servire Divitiis;

{ tormented with the Whips of Covetousness, they
 { anguntur flagras Avaritia.

{ are restrain'd with the Bridle of Parsimony, neither
 { continentur frenis Parsimonia, nec

{ do they keep any measure of getting, neither dare
 { tenent modum querendi, nec audent

{ they use the things got justly, indeed by a just pu-
 { uti rebus partis justè, justo quidem sup-

{ nishment of their Covetousness.
 { plicio Avaritia.

{ Of two Young Men.
 { De duobus Adolescentibus.

Fab. 46.

TWO Young Men feign that they would
 Duo Adolescentes simulant sese

{ buy *some Victuals* at a Cooks. The Cook buys
 { emptūros opsonium apud Coquum. Coquo agere

{ about *other things*, one of them takes *some flesh*
 { alias res, alter arripit carnes

{ out of the Basket, gives it to his Companion
 { e Canistro, dat Socio,

{ that he might hide under his Garment. The Cook
 { ut occultat sub Veste. Coquo

{ when he saw a piece of flesh stolen from him
 { ut videt partem carnis subreptam sibi,

{ began to accuse them both of Theft. He who
 { coepit insimulare utrūque Furti. Qui

{ had taken it away, swears by Jupiter that he has
 { abstulerat, pejerat per Jovem se habere

{ nothing; but he who had it, swears again and a
 { nihil; is vero qui habuit, jurat identidem

{ gain that he had taken away nothing. To whom
 { se abstulisse nil. Ad quem

{ the Cook says, the Thief truly now is unknown
 { Coquus inquit, Fur quidem nunc latet

{ to me, but he by whom you swore, look'd on
 { me, sed is per quem jurastis, inspicitur,

{ he knows.
 { is scit.

MORAL

M O R A L.

{ If we have sinn'd, that men do not know
 { Si quid peccavimus, id homines non sciunt

{ presently, but God sees all things, who sits upon
 { statim, at Deus videt omnia, qui sedes super

{ the Heavens, and looks into the Deep.
 { Caelos, & intuetur Abyssos.

{ Of the Dog 6. and the Butcher,
 { De Cane 6. & Lanio.

Fa^l. 47.

{ W Hen the Dog had taken away a piece of
 { Cum Canis abstulisset

{ flesh from the Butcher in the Shambles, he betook
 { carnem Lanio in Macello, coniecit

{ himself to his feet presently as much as he could,
 { se in pedes continuo quantum potuit.

{ The Butcher, struck with the loss of the thing,
 { Lanius percussus jacturâ rei,

{ at first held his peace; afterwards, taking courage,
 { primum tacuit; deinde, animum recipiens,

{ thus he cried out to him afar off, O thou most
 { sic acclamavit procul, O fura-

{ thievish Cur, run safely, thou may'st do it Scot-
 { tissime, curre tutus, tibi licet im-

{ free, for now thou art safe, by reason of thy
 { pûne, nunc enim es tutus, ob

{ speed ; but hereafter thou shalt be watch'd more
 { *celeritatem*; posthac autem O *observaberis*

{ warily.
 { *cautius*.

MORAL.

{ This *Fable* signifies, that most Men then at
 { *Hæc Fabula* significat, plerūque omnes tum

{ length become more wary, when they have receiv'd
 { *demum* fieri *cautiōres*, ubi *acceperint*

{ the loss.
 { *damnum*.

Fab. 48. { Of the Dog 6 and the Sheep. 23.
 { *De Cane 6. & Ove. 23.*

{ THE Dog sues the Sheep, claiming that
 { *Canis injus vocat Ovem*, clamitans

{ she owed him Bread upon loan. She denies it.
 { *debere Panem ex mutuo. Illa it inficias.*

{ The Wolf, the Vulture, the Kite, are called;
 { *Lupus, Vultur, Milvus*, accersuntur;

{ they affirm the thing. The Sheep is condemn'd;
 { *affirmant rem. Ovis damnatur*;

{ the Dog seizes on the condemn'd, and fleas her.
 { *Canis rapit damnatam, ac deglubit.*

MORAL

M O R A L.

{ That very many are oppress'd with false Testi-
Plurimós oppressus falsis Testi-

{ monies, no body is ignorant ; and this little Fable
monitis, nemo nescit ; & hæc Fabellula

{ teaches very well.
docet quàm optimè.

{ Of the Lamb 3. and the Wolf. 2.

Fab. 49.

{ De Agno 3. & Lupo 2.

{ THE Wolf meets the Lamb accompanying
Lupus fit obviam Agno comitanti

{ the Goat, he asks, why leaving his Mother, he ra-
Caprum, rogitat, cur relicta Matre, po-

{ ther follows the stinking Goat ; persuades him
tius sequatur olidum Hircum ; suadetque

{ that he would return to his Dam's Teats strut-
ut redeat ad Matris Ubera di-

{ ting with Milk ; hoping that it would so fall out,
stentia Lacte ; sperans ita fore,

{ that he might butcher him, being drawn aside.
ut laniet abductum.

{ But the Lamb said, O Wolf, my Mother com-
Agnus vero inquit, O Lupo, Mater com-

{ mitted me to this Goat, to him the whole care
misit me huic huic summa cura

{ of keeping *the war given*, Obeifance is to be
servādi *data est*, Obsequendum

{ paid rather to her than to thee, who desirest
potius illi quam tibi, qui postula,

{ to seduce me with those words, and presently to
seducere me istis dictis, & mox

{ tear me in pieces, being drawn away.
discerpere, subductum.

M O R A L.

{ Do not give belief to all Men, for many
Noli fidem habere omnibus, multi enim

{ whilst they seem willing to be useful to others, do
dum videntur velle prodesse alijs,

{ in the mean time consult themselves,
interdum consulunt sibi.

Fab. 50.

{ Of a Young-Man and a Cat. 34.
De Adolescente & Cato. 34.

{ W Hen a Young-Man had had a Cat in
Cum Adolescens usurpasset Catum in

{ delight and love, wearied Venus with his Pray.
deliciis amoribus; fatigavit Venerem preci-

{ ers, that she would transfigure the Cat into a
bus, ut transfiguraret Catum in

{ Woman. Venus has pity, and bears him pray.
Famnam. Venus commiserescit, & audit oran-

ing.

{ ing. The Metamorphosis is made, which very
tem. Metamorphosis fit, que

{ much pleas'd the Young-man, that was miserably
perplacuit Adoleſcenti, miſerè

{ in Love, for ſhe was plump, delicately white,
amulati, nempe tota ſucci plenula, tota candidula,

{ all over pretty. But not long after, the Goddeſs,
tota elegantula. Nec vero ita multo poſt, Dea,

{ deſiring to try whether or no the Cat had chan-
cupiens experiri nunquid Catæ mutaf-

{ ged her manners with her Body, ſends in a little
ſet mores cum Corpore, immittit muſ-

{ Mouſe through the lower hole. There a thing hap-
culum per impluvium. Ibi res ac-

{ pen'd altogether worthy of laughter and ſport.
cidit proſus digna riſu atque ludo.

{ The little Woman runs after the little Beaſt, pre-
Muliercula inſequitur Beſtiolam, il-

{ ſently ſeen. Venus angry, changed the coun-
licò conſpēctam. Venus indignans, mutavit vul-

{ tenance of the Woman into a Cat.
ſaw Fœminæ in Catum.

M O R A L.

{ Although you thruſt out Nature with a Fork;
Liec expellat Natūram Furcā,

{ ſhe will always return.
uſque reſurret.

Of

Fab. 51.

{ Of the Husband-man and his Sons.
 { De Agricola & Filiis.

{ A Husband-man had many young Strip-
 { Agricola habebat complures adolescen-

{ plings, and they were at variance amongst them-
 { culos, iique fuere discordes inter se

{ selves, whom the Father labouring to draw to
 { quos Pater elaborans trahere ad

{ mutual love, laying before them a little Faggot,
 { mutuum amorem, apposito Fascicula,

{ bids each of them to break it, being bound about
 { jubet singulos effringere circumdatum

{ with a short Cord. Their weak Youth endea-
 { brevi Funiculo. Imbecilla aetula conā-

{ vour in vain. The Father unbinds it, and gives
 { tur nequicquam. Pater solvit, reddique

{ to every one a little stick, which when every one
 { singulis virgulam, cum quam quisque

{ of them with his strength easily broke, O my
 { pro suis viribus facile frangeret, O

{ Children, said he, no body will be able to over-
 { Filioli, inquit, nemo poterit vin-

{ come you thus holding together. But if you will
 { cere vos sic concordetis. Sed si valueritis

{ rage with mutual Wounds, and wage Civil
 { saevire mutuis Vulneribus, atque agitare bellum

War,

{ War *you will be at length a Prey to your*
 { intestinum, *eris tandem Præda*

{ Enemies
 { Hostibus.

M O R A L.

{ This Fable teaches that small things increase
 { Hic Apologus docet parvas res crescere

{ by Concord, and that great ones come to decay
 { concordia, magnas discedi

{ by discord.
 { discordia.

{ Of the Country-man and the Horse. 28. Fab. 52.
 { De Rustico & Equo. 28.

{ A Country-man brings out into the way a lere
 { Rusticus producit ad viam vacuum

{ Horse and an As, soundly loaden with Fardels.
 { Equum Asinūque, egregie onūstum Sarcinulis.

{ The As being weary, beseeches the Horse, that
 { Asellus defessus, orat Equum, ut

{ taking his Burthen, he would help him, if he would
 { suscepro onere, adjuvet, si velit

{ save him. The Horse denies to do it. The As
 { saluum. Equus negat facturum. Asellus

{ at last, oppress'd with the weight of his Pack;
 { tandem, gravatus pondere Sarcinæ,

falls

{ falls down and dies. The Master lays on
 { *prostrābit & moritur.* Herus *reclinat* in

{ the Horse's back the whole Loading, and the Skin
 { *Equi dorsum omne Onus, & corium*

{ also of the dead Ass, With which, when he
 { *quoque mortui Aselli.* Quibus *cum ille*

{ was pressed down, wretch that I am, said he, I
 { *deprimeretur,* me miserum, *inquit,*

{ am tormented thus now deservedly, who erewhile
 { *excrucior sic nunc meris,* qui *dudum*

{ would not help the distressed Ass.
 { *noqui opitulāri laborānti Asino.*

M O R A L.

{ We are admonish'd by this Fable, that we
 { *Monemur hac Fabulā, ut*

{ should come with Assistance to our oppress'd
 { *subveniāmus oppressis*

{ Friends.
 { *Amicis.*

Fab. 53. { Of the Collier and the Fuller.
 { *De Carbonario & Fullōne,*

{ THE Collier invited the Fuller that he
 { *Carbonarius invitabat Fullōnem ut*

{ would dwell in one House with him. Quotb
 { *habitāret in unis aedibus secum.* *inquit*
 the

{ the Fuller, Friend, that is not either to my hearts
 { Fullo, mi homo, istud non est vel mihi cordi

{ desire, or useful, for I fear very much lest what
 { vel utile, vereor enim magnopere nè que

{ I wash clean, thou shouldst make as black as a
 { eluam, tu reddas tam atra quàm

{ Coal.
 { carbo est.

M O R A L

{ We are admonish'd by this Fable to walk
 { Monēmur hoc Apologo ambulāre

{ with the unblameable; we are admonish'd to a-
 { cum inculpātis; monēmur devi-

{ void the Company of wicked Men, as a cer-
 { täre Consortium sceleratōrum hominem, velut

{ tain Plague. Company draws a Man,
 { quandam Pestem. Sodalitia trahunt hominem,

{ Conversation also sinks into a Man's man-
 { Commercia etiam penetrant in mores,

{ ners, and every one becomes such as they are
 { & quisque evādit talis qualis ii sunt

{ with whom he converseth.
 { quibūscum versatur.

Fab. 54.

{ Of the Fowler and the Ring-Dove.
 { De Aucape & Palumbo.

{ THE Fowler went a Birding, he sees afar off
 { Antepe it venātum, videt procul

{ a Ring-Dove perching in a Tree; he hastens thi-
 { Palumbum nidulāntem in Arbore; ad properat

{ ther, finally endeavours to intrap her: He treads
 { denique molitur infidias: Calcibus

{ upon a Snake. It bites him. He terrified with
 { premit Anguem. Hic mordere. Ille exanimāns

{ the unforeseen mischief, Wretch that I am, said he,
 { improvise malo, Me miserum, inquit,

{ while I lie in wait for another, I my self perish.
 { dum insidior alteri, ipse disperdo.

M O R A L.

{ Harm watch, Harm catch.

Fab. 55.

{ Of the Trumpeter. 35.

{ De Buccinatōre. 35.

{ A Certain Trumpeter is taken, and carried
 { Quidam Buccinātor capitur, abducitur

{ away by the Enemy. He trembled, and besought
 { ab Hostibus. Ille trepidāre, supplicāre

that

{ that they would spare him, being harmless, that he,
 { ut *partem* *bis* *innocens*, *se*,

{ since he never bore any thing of Arms be-
 { quando *nunquam* *gestaverit* *aliquid* *Armorum* *pre-*

{ sides one poor Trumpet, he could not truly
 { ter *unam* *Buccinam*, *ne* *potuisse* *quidem* *oc-*

{ kill a Man, much less would he. They on the con-
 { cidere *hominem*, *nedum* *voluisse*. *Illi* *con-*

{ strary, thunder at him both with cruel *murmuring*
 { tra, *intonant* *tum* *sevo* *murmure*

{ and blows. Thou labour'st in vain, thou Varlet,
 { tum *verberibus*. *Nil* *agis*, *Scelus*,

{ thou hurtest most of all, and now thou shalt
 { noces *maxime*, *atque* *nunc*

{ be here slain, because when thou thy self (as thou
 { hic *trucidabere*, *quod* *cum* *ipse* (*ut*

{ confessest) art unskilful in Military Affairs, stir-
 { fatēris) *sis* *imperfītus* *Militāris* *rei*, *ex-*

{ ceest up and movest mens' Courage with that
 { citas, *evibrāsque* *Animos*, *isto*

{ thy Horn.
 { tuo *Cornu*.

M O R A L.

{ Who encourage others to evil, are not less

{ Qui *addunt* *animos* *aliis* *ad* *mala*, *non* *sunt* *minus*

{ guilty than those who do it.

{ *nocētes* *quam* *qui* *perpetrant*.

Of

Fab. 56.

{ Of the Wolf 2. and the Dog. 6.

{ De Lupo 2. & Canis. 6

{ A Wolf before day meets by chance
Lupus ante lucem fit obviam forte fortuna{ A Dog in a Wood, salutes him, congratulates his
Canis in Sylva salutatur, gratulatur{ coming thither, he asks him, by what means
adventum, rogatur, quo pacto{ he is so trim. To whom the Dog answers, my
fit tam nitidus. Cui Canis{ Master's care causes this, my Master stroaks me,
Herili cura efficit hoc, Herus demulcet me,{ fawning upon him; I am fed from my Master's
blandientem sibi; pascor de Herili{ most neat Table, I never sleep in the open Air;
nitidissima Mensa, nunquam dormio sub dio;{ moreover it cannot be said how acceptable I am
tum non potest dici quam gratus Sim{ to the whole Family. Quoth the Wolf, verily thou
universæ Familix. Inquit Lupus, me tu{ art exceedingly happy, O Dog, to whom so
es multo felicissimus, O Canis, cui tam benignus{ kind and gentle a Master hath happen'd, with whom
nas & comis Herus contigit, quocum{ I would to God it might be permitted also to me
O utinam liceat & mihi

{ to dwell, none of the living Creatures any where
 { commorari, nullum Animalium ulpiam

{ would be more fortunate than I. The Dog see-
 { effect fortunatius me. Canis vi-

{ ing the Wolf very desirous of a new Condition,
 { dens Lupum cupidissimum novi Status,

{ promises that he would effect it, that he should
 { pollicetur se effecturum, ut hæreat

{ belong to his Master in some place or other, in
 { apud Herum aliquo loco

{ condition he would abate somewhat of his former
 { modo velit remittere aliquid de pristina

{ fierceness, and serve as a Slave. The business is
 { ferocia, & servire servitutem. Stat

{ resolv'd, it likes the Wolf to walk to the
 { sententia, libitum est Lupo deambulare ad

{ Gentleman's Seat, by the way they held very
 { Villam, in itinere edunt profus

{ pleasant Discourses. But afterwards, when it was
 { jucundissimos Sermones. Postea vero, cum

{ day-light, the Wolf seeing the Dog's Neck worn
 { illuxit, Lupus videns Canis Collum con-

{ bare, says, What means that Neck of thine,
 { tritum, inquit, Quid sibi vult isthæc cervix tua,

{ O Dog, wholly void of hair? I was wont quoth
 { O Canis, profus depilata? Solēbam inquit

{ be, being a little fierce, to bark at, equally
 { ille, feroculus, allatāre, pariter

{ known and unknown, and sometimes to bite them;
 { *notus & ignotus, & nonnunquam obmordere;*

{ my Master not suffering that, laid on me with
 { *Hercus ægrè ferens id, tundebat me*

{ frequent blows, forbidding also that I should not
 { *crebris verberibus, prohibens etiam ne quem*

{ set upon any one besides a Thief and a Wolf. I
 { *adorerem præter Furem Lupumque. Ego*

{ thus by being beaten was master'd and made gentler,
 { *sic vapulando sum victus & factus mitior,*

{ and have kept this mark of my inbred churlishness.
 { *servavique hoc signum genialis servitiae.*

{ The Wolf bearing this, said, I will not buy
 { *Lupus, audito hoc, inquit, ego non emo*

{ the Friendship of thy Master at that rate. There-
 { *Amicitiam tui Heri tanti. Ita-*

{ fore farewell, Dog, with that thy Servitude, my
 { *que vale, O Canis, cum istâc tuâ Servitute, mea*

{ Liberty is better to me.
 { *Libertas est potior mihi.*

M O R A L.

{ It is more desirable to be Master in a mean
 { *Est optabilius esse Dominum in humili*

{ Cottage, and eat brown Bread, than to enjoy a
 { *Casâ, & vorare atrum panem, quam frui*

{ dainty Table in a spacious Palace, and to live
 { *opiparus mensis in amplissima Regiâ, degere*
 depend.

{ depending and in fear. For Liberty is banish'd
obnoxium trepidūque. Nam Libertas exulat

{ from lofty Houses, where an Injury when it comes,
sublimi Aulā, ubi Injuria quando venit,

{ is to be put up, and kept in silence.
accipiēda, tacēda.

{ Of the Husband-man and the Dogs. 6. Fab. 57.
{ De Agricola & Canibus. 6.

THE Husband-man, when he had winter'd in
Agricola, cum hyemāisset

the Country pretty many days, he began at length
Ruri plusculos dies, cepit tandem

to suffer by want of things necessary; he killed
laborare penuriā necessariūrum; interfecit

his Sheep, soon after his Goats also, and last of all,
Oves, mox & Capellas, postremò,

he also slays his Oxen, that he might have where-
quoque mactat Boves, ut habeat quo

withal he might sustain his Body, almost wasted
sustinet corpusculum, penè exhau-

with hunger. The Dogs seeing that, resolve
sum inediā. Canes vidētes id, constituunt

to seek their safety by flight, for that they should
querere salutem fugā, sese enim non

not live any longer, when their Master did not
victuros diutius, quando Herus ne

{ spare even his Oxen, whose Labour he made
 { *pep̄ercit quidem Bobus, quorum operā* uti-

{ use of in doing his Country business.
 { *bātur in faciēdo Rustico opere.*

M O R A L.

{ If thou wilt be safe, think it time for thee
 { *Si vis esse salvus, cogita protinus tibi*

{ to withdraw from a Man whom thou seeest
 { *decedēdum esse ab eo quem vides*

{ brought to that strait, that he must waste the
 { *redāctum ad eas angustias, ut cōsumat*

{ necessary Tools of his Calling for the supply
 { *necessaria Instrumēta operis sui quō suppleatur*

{ of his present want.
 { *præsenti inædiæ.*

Fab. 58.

{ Of the Fox 15. and the Lion. 7.
 { *De Vulpe 15. & Leōne. 7.*

{ A FOX which was not used to the fierce-
 { *Vulpecula quæ insuētam habēbat immanitā-*

{ nels of the Lion, viewing by chance once and
 { *tem Leōnis, contemplāta fortē semel atque*

{ again that Beast, trembled and fled. When
 { *iterum id Animal, trepidāre & fugitāre. Cum*

{ now the Lion had come in his way a third time
 { *jam Leo obviam sese obtulisset tertio,*

{ the Fox was so far from fearing, that he confi-
Vulpes ab fuit tantum ut metuerit, ut confi-

{ dently went to him, and saluted him.
dētor adierit illum, salutaveritque.

M O R A L.

{ Conversation makes us all bolder, even
Conſuetudo facit nos omnes audaciōres, vel

{ with those whom before we scarce dared to look
apud eos quos antea vix auſi fuimus aſpi-

{ upon.
cere.

{ Of the Fox 15. and the Eagle. 12.
De Vulpe 15. & Aquilā. 12.

Fab. 59.

{ THE Fox's young one ran abroad, being
Vulpecula proles excurrēbat forās, com-

{ caught by the Eagle, begs his Dam's help.
prehēſa ab Aquilā, implōrat Matrīs fidem.

{ She runs to him, asks the Eagle that he would let
Illā occurrīt rogat Aquilam ut dimittat

{ go her Captive Cub. The Eagle having got her
Capſivam prolem, Aquila nacta

{ Prey, flies away to her Young ones, The Fox
Prædam, ſubvolat ad Pullos. Vulpes

{ snatching up a Fire-brand; follows, as if she would
corrēpta Face, inſequitur, quaſi abſump-

{ *destroy his Fortrefſ with Fire. When now ſhe*
 { *trā eſſet Munitiones incendio. Cum jam*

{ *had got upon the Tree, defend thy ſelf now and*
 { *aſcendiſſet Arborem, tuere te nunc*

{ *thine, ſaith ſhe, if thou canſt. The Eagle trem-*
 { *tuſque, inquit, ſi potes. Aquila trepi-*

{ *bling whilſt ſhe fears a Fire, ſaith, ſpare me*
 { *dans dum metuit incendium, inquit, parce mibi*

{ *and my young ones, I will reſtore whatſoever*
 { *parvūque liberis, reddidero quicquid*

{ *I have of thine.*
 { *habeo tuum.*

M O R A L.

{ *Underſtand by the Eagle Potent and bold*
 { *Intellige per Aquilam Potentes atque audaces*

{ *Men. By the Fox meaner People, which Rich*
 { *homines. Per Vulpem pauperculos, quos divites*

{ *Men take the liberty to oppreſs with force.*
 { *sibi licere putant opprimere per vim.*

{ *But the injur'd ſometimes do ſoundly revenge*
 { *Verum læſi inſerendum probe ulciſcuntur*

{ *the Injury they have receiv'd.*
 { *Injuriam acceptam.*

{ Of the Country-man and the Stork. 24. Fab. 60.
 { De *Agricolâ & Ciconiâ.* 24.

{ THE Cranes and the Geese eating up the
 { Gruibus *Anseribusque depascentibus*

{ sown Corn, the Country-man sets Gins for
 { sata, *Rusticus prætendit laqueum*

{ them. The Cranes are caught, the Geese are
 { Gruibus *capiuntur, Anseres*

{ caught, a Stork also is caught. She begs, she
 { capiuntur, *Ciconia etiam capitur. Illa supplicat,*

{ cries out, that she is innocent, and is neither a
 { clamat, *sepe innocentem, & esse nec*

{ Crane, nor a Goose, but the best of all Birds,
 { Gruem, *nec Anserem; sed optimam omnium avium,*

{ because she always was wont diligently to serve
 { quippe *quæ semper consueverit sedulo inservire*

{ her Parents, and to feed them decrepit with
 { Parentibus, *& alere eosdem confectos*

{ Old Age. I am ignorant of none of this, but
 { Senio. *Me fugit nil horum, verum*

{ since we have caught thee with the Guilty,
 { postquam *cepimus te cum nocentibus,*

{ with them also thou shalt die.

{ cum *eis etiam morieris.*

M O R A L.

{ He that commits a Crime, and he who joyns
 { Qui committit flagitium, & is qui adiungit
 { himself a Companion to the wicked, are punish'd
 { se Socium scelera, plectuntur
 { with equal Punishment.
 { pari Pœna.

Fab. 61.

{ Of the Cock 1. and the Cat. 34.
 { De Gallo 1. & Cato. 34.

{ T H E Cat comes to eat the Cock, but
 { Catus venit ad comedendum Gallum,
 { not having cause enough to hurt him,
 { non habens autem causæ satis ad nocendum,
 { begins to accuse the Cock, alledging, that it was
 { occipit criminari Gallum, dictitans, esse
 { a noisy Bird, to wit, that wakens with
 { obstreperam Avem, utpote, quæ expergeficiat
 { his shrill voice Men sleeping in the Night. He
 { acutâ voce homines dormientes Noctu. Ille
 { saith, that he is innocent, since he so rouses Mor-
 { ait, se innocentem, cum sic excitet Mor-
 { tals to their Work. The Cat in the mean while
 { tales ad Opera. Catus interea
 { thunders out, 'tis to no purpose, thou Varlet, thou
 { intonat vil agis, Scelēste, rem
 { hast

{ hast to do with thy Mother, nor dost thou forbear
 babes cum Matre, nec abstines

{ thy Sister. When the Cock endeavour'd to clear
 à Sorore. Cum Gallus miseretur expurgare

{ himself of that also, the Cat more stedily ra-
 id quoque, Catus perseverantius se-

{ ging, saith, neither does this do any thing, thou
 viens, inquit, nec hoc quicquam facies, tu

{ shalt be torn in pieces to day by me.
 discerpēris hodie mihi.

M O R A L.

{ It is an old saying, it is easie to find a stick
 Est vetus dictum, est facile invenire baculum

{ that thou may'st beat a Dog. An ill Man, if
 ut cædas Canem. Malus, si

{ he has a mind to't, right or wrong, will ruine
 libitum fuerit quo jure quævis injuriâ, te præci-

{ thee.
 tem dabit.

{ Of the Shepherd and the Country-man.

{ De Opiliōne & Agricolis.

Fab. 62.

{ A Boy fed his Sheep in a high Ground, and
 Puer pascēbat Oves editiōre pratulo, atque

{ crying out three or four times in jest, that the
 clamitans terque quaterque per jocum,

Wolf

{ Wolf *was there*, raised the Country-men round
 { Lupum *adēsse*, exciēbat Agricolas undi-

{ about. They being often cozen'd, whilst they
 { que. Illi *sæpius illūsi*, dum non

{ come not to help him, begging Aid in good earnest,
 { subveniunt implorānti, auxilium serio,

{ his Sheep become a Prey to the Wolf.
 { Oves fiunt Præda Lupo.

M O R A L.

{ If any one has been accusom'd to lye, credit
 { Si quispiam consueverit mentiri, fides

{ will not be given him easily, if at any time
 { non habebitur huic facili, si quando

{ he speak truth.
 { dixerit verum.

Fab. 63. { Of the Eagle 12. and the Crow. 14.
 { De Aquilâ 12. & Corvo. 14.

{ THE Eagle flies down from a high Rock
 { Aquila devolat editissimâ Rupe

{ upon the back of a Lamb. The Crow seeing that,
 { in tergum Agni. Corvus videns id,

{ is pleas'd as an Ape to imitate the Eagle, lets him-
 { gestit velut Simia imitari Aquilam, demittit

{ himself down upon the fleece of a Ram; being
 { se in vellus Arieris;

pitch'd

{ pitc'd there, he is intangled; *being intangled,*
demissus impeditur; *impeditus,*

{ is caught; *being caught,* is thrown to the
 { comprehenditur; *comprehensus,* projicitur

{ Boys.
 { Pueris.

M O R A L.

{ Let every one judge of himself, not by others,
 { Quisque *æstimet* se, non aliorum,

{ but by his own ability. Set about that which
 { sed *suâ* virtute. Tentet id quod

{ is in thy Power.
 { possis.

{ Of the Envious Dog and the Ox. 27.
 { De Invido Cane & Bove. 27.

Fab. 64.

{ A Dog lay in the Rack full of Hay.
 { Canis decumbēbat in Præsepī pleno Feni.

{ The Ox comes to eat. The Dog raising him-
 { Bos venit ut comedat. Canis origens se-

{ self, forbids him. Quoth the Ox, the Gods de-
 { se, prohibet. Inquit Bos, Dii per-

{ stroy thee with that thy Envy, who neither feed-
 { dant te cum isthac tua invidia, qui nec vesce-

{ est on Hay thy self, nor suffereſt me to eat of it.
 { ris Fœna nec sinis me vesce co.

M O R A L,

M O R A L.

{ Many are of that disposition, that they envy
 { Plerique sunt eo ingenio, ut invident

{ those things to others, which are of no use to
 { ea aliis, quæ sunt nulli usui

{ themselves.
 { sibi.

Fab. 65. { Of the Jackdaw. 13 and the Sheep. 23.
 { De Corniculâ 13. & Ove. 23.

{ T H E Jackdaw chatters upon the back of
 { Cornicula strepitat in dorso

{ the Sheep. Quoth the Sheep, if thou shouldest
 { Oviculæ, Inquit Ovis, si

{ thus chatter to a Dog, thou wouldst suffer for it.
 { sic obstrepere Cani, feres infortuniam.

{ But, saith the Jackdaw, I know over whom I
 { At, inquit Cornicula, Scio quibus

{ insult, being troublesome to the gentle, but friendly
 { insultem, molestâ placidâ, amica

{ to the surly.
 { sævis.

M O R A L.

{ Evil Men insult over the innocent and the gentle.
 { Mali insultant innocenti & miti.

But

{ But the touchy and mischievous no body provokes.
 { Sed feroculas & malignos nemo irascet.

{ Of the Peacock 36. and the Nightingal. 37. Fab. 66.
 { De Pavōne 36. & Luscinia. 37.

{ THE Peacock complains to Juno, the
 { Pavo queritur apud Junonem,

{ Wife and Sister of Jupiter, that the Nightin-
 { conjugem & Sororem Jovis, Luscini-

{ gal sung sweetly, but that he was laugh at
 { am cantillare suave, se autem irride. i

{ by all, because of his hoarse squawling. To whom
 { ab omnibus, ob raucam ravim. Cui

{ Juno replies, Every one has his Gift from the
 { Juno Cuique dos sua à

{ Gods; the Nightingal excels in singing, thou in
 { Diis; Luscinia longe superat cantu, tu

{ Feathers: It becomes every one to be content
 { Plumis: Decet unumquēque esse contentum

{ with his Lot.
 { suā Sorte.

M O R A L.

{ What God gives, let us receive with a grateful
 { Quæ Deus largitur, sumāmus grato

{ mind, nor let us seek greater things.
 { animo, neque quærāmus majōra.

Of

Fab. 67. { Of the old Weefel 33. and the Mice. 4.
 { De ſeniculâ Muſtela 33. & Muribus. 4.

{ THE Weefel, by reaſon of old Age, wanting
 Muſtela præ Senio, carens

{ ſtrength, was not now able, as he was wont, to
 viribus, non jam valēbat, ita ut ſolēbat,

{ purſue the Mice; he began to bethink himſelf of
 inſequi Mures; cæpit mediārī

{ a Trick; he hides himſelf in a heap of Meal,
 dolum; abſcondit ſe in colliculo farinæ,

{ thus hoping that it would fall out that without
 ſic ſperans fore ut citra

{ any pains he ſhould hunt. The Mice approach,
 labōrem venētur. Mures accūrrunt,

{ and whilſt they deſire to eat the Meal, they are
 & dum cupiant eſitāre Farinam,

{ devour'd every one of them by the Weefel.
 vorantur ad unum omnes à Muſtela.

M O R A L.

{ When any one ſhall be deſtitute of ſtrength,
 Ubi quiſpiam fuerit deſtitutus viribus,

{ they have need of Wit. Lyſander the Lacedæmo-
 opus eſt Ingenio. Lyſander Lacedæmo-

{ nian was wont ever now and then to ſay, Where
 nius ſolēbat ſubinde dicere, Quo

the

{ the Lion's Skin would not reach, the Fox's was
 { *Leonina pellis non parvenit, Vulpinam*

{ to be sow'd on.
 { *esse assuendā.*

{ Of the Country-man and the Apple-tree. *Fab. 68.*
 { *De Rustico & Malo.*

{ A Certain Country-man gathered yearly
 { *Quidam Rusticus legēbat quotannis*

{ very well-relish'd Apples from an Apple-tree
 { *sapidissima Poma ex Malo*

{ which he had in a neighbouring Field; he pre-
 { *quam habēbat in proximo Agēllo; do-*

{ sented them, when gathered, to his City Master,
 { *nābat lecta Urbāno Hero,*

{ who, tempt'd with the incredible sweetness of
 { *qui, illēctus incredibili dulcedine*

{ the Apples, got at last the Apple-tree to himself.
 { *Pomorum, transfudit tandem Malum ad se.*

{ Which being very old, presently withered, and
 { *Quæ veterrima, repēntē exaruit, atque*

{ there the Apples and the Tree likewise perish'd.
 { *ibi Poma & Malus pariter periēre.*

{ Which, when it was told the Master of the
 { *Quod, cūm nuntiaretur Patri-*

Family,

{ Family, *Alas!* said he, *it is difficult* to trans-
 { familias, *Hen!* inquit, *non difficile* trans-

{ plant an aged Tree, there had been enough,
 { plantāre annosam Arborem, fuerat satis,

{ and more (if I had known how to put a Bridle
 { superque (si novissem imponere Frangum

{ upon my desire) to gather Fruit from the branches.
 { meæ cupiditatī) decerpere Fructus ramo.

M O R A L.

{ They that are too wise, and pursue forbid.
 { Qui nimium sapiunt, atque sequuntur incon-

{ den things, play the Fool; he who restrains his
 { cessa, desipiunt; qui cohibet sua

{ desires, is wise.
 { rota, sapit.

Fab. 69.

{ Of the Lion 7. and the Frog. 5.
 { De Leone 7. & Rana. 5.

{ THE Lion, when he heard a Frog speaking
 { Leo, cum audiret Ranam magni

{ big, thinking it to be some great Beast,
 { loquacem, putans esse aliquod magnum animal,

{ turn'd himself back, and standing still a little,
 { vertit se retro, stansque parum,

{ sees the Frog coming out of the Pool, whom he
 { videt Ranam exiētem Stagno, quam

presently

trans. presently, *inraged*, trod under his feet;
 trans. statim, *indignabundus*, conculcavit pedibus,
 enough, saying, thou shalt not cause any more with thy
 atis, iniquis, non movēbis amplius
 Bridle outcry any Beast to look at thee.
 rannum clamōre ullum Animal ut perspiciat te.

M O R A L.

The Fable signifies that there is nothing found
 Fabula significat quod nihil reperitur
 in noisy Men besides a Tongue.
 apud verbōsos præter Linguam.

Of the Pismire 38. and the Dove. 39.
 De Formicâ. 38. & Colūmbâ. 39. Fab. 70.

THE Pismire being thirsty, goes down into
 Formica sitiens, descendit in
 the Fountain, where whilst she would drink, fell
 Fontem, ubi dum vult bibere, cecidit
 into the Water. A Dove sitting upon a Tree
 in Aquam. Colūmba supersidens Arborem
 hanging over the Fountain, when she saw the
 iminentem Fonti, cum conspiceret
 Ant to be overwhelm'd in the Water, she
 Formicam obrui Aquam,
 presently breaks a little branch from the Tree
 continuo frangit ramulum ex Arbore
 with

{ *with her Bill, and without delay threw it down*
 { *Rostro, sine morâ dejicit*

{ *into the Fountain, to which the Ant applying*
 { *in Fontem, ad quem Formica applicans*

{ *her self, recovered her self out of the Water*
 { *se, recēpit se ex Aquis*

{ *into safety. By chance a Fowler came thither, and*
 { *in tutum. Obiter Auceps advenit, &*

{ *that he might catch the Dove, erects his Arrows.*
 { *ut venētur Colūmbam, erigit Calamos.*

{ *The Ant perceiving it; bit one of the*
 { *Formica percipiens id, momōrdit alterum*

{ *Fowler's feet; the Fowler, mov'd with the pain,*
 { *Aucupis pedem; Auceps, concitus eo dolore,*

{ *lets fall his Arrows, with the noise whereof the*
 { *dimittit Calamos, quorum strepitu Co-*

{ *Dove being frighted, flying from the Tree,*
 { *lūmba territa, aufugiens ex Arbore,*

{ *escapes the danger of her Life.*
 { *evāsit periculum Vitæ.*

M O R A L.

{ *The Fable signifies, when the Brutes are grateful*
 { *Fabula significat, cum Bruta grata sunt*

{ *to their Benefactors, those who are endued with*
 { *in Beneficos, qui particeps sunt*

{ *Reason, by so much the more ought to be so.*
 { *Ratiōnis, eo magis debent esse.*

of

{ Of the Peacock 36. and the Magpie. 40. Fab. 7th
 { De Pavone 36. & Picâ. 40.

{ THE Nation of Birds when they wandered
 Gens Avium cum vagantur

{ at liberty, desired to have a King given them.
 libere, optabat Regem dari sibi.

{ The Peacock thought himself the most worthy
 Pavo putabat se imprimis dignum

{ to be chosen, because he was the most beautiful
 qui elegeretur quia esset formosissimus.

{ He being receiv'd for their King, saith the Mag-
 Hoc accepto in Regem, inquit Pi-

{ pie, O King, if the Eagle shall begin to pursue
 ca, O Rex, si Aquila coeperit insequi

{ us very strenuously, as he is wont, during thy
 nos perstrenue, ut solet, te Im-

{ Reign, how wilt thou drive him away?
 perante quomodo illam abiges?

{ By what means wilt thou save us?
 Quo pacto servabis nos?

M O R A L.

{ The Fable signifies, that Princes should be
 Fabula significat, Principes oportere

{ chosen not only for their comeliness, but for their
 elegi non modo propter pulchritudinem, sed ob

{ Courage and Prudence
 Fortitudinem & Prudentiam..

Fab. 72. { Of the Sick Man and the Physician.
 { De Aegrotō & Medico.

{ THE Physician had a Sick Man in Cure, he
 Medicus Aegrotum curabat, ille

{ at last died. Then saith the Physician to his
 tandem moritur. Tum inquit Medicus ad

{ Friends, This Man died through Intemperance.
 Cognatos, Hic periit Intemperantiā.

M O R A L.

{ Unless a Man leaves Tippling and Lust
 Nisi quis reliquerit bibacitatem & libidinem

{ early, either will never come to full Age, or
 maturē, aut nunquam perveniet ad Aetatem, aut

{ will have a very short old Age.
 habiturus est per brevem senectutem.

Fab. 73. { Of the Lion and some others.
 { De Leone & quibūsdam aliis.

{ THE Lion, the Fox, and the Ass go a Hunt.
 Leo, Vulpes, & Asinus eunt Venā-

{ ing: A large Prey is taken; what is taken,
 tum: Ampla Venatio capitur; capta,

{ is commanded to be divided. The Ass allotting
 jussa partiri. Asino ponente

{ to every one equal shares: The Lion roared; he
singulis singulas partes: Leo irrugit;

{ seizes on the Ass, and tears him in pieces. After-
rapit Asinum, ac laniat. Postea

{ wards he gives that employment to the Fox: who
dat id negotii Vulpeculæ: quæ

{ being more cunning, when having offer'd the
astutior, cum proposita

{ far better part to the Lion, reserv'd scarce a
longe optime particula Leoni, reservasset vix

{ very small one. The Lion asks, by whom he was
minimam. Leo rogat, à quo sic

{ so well taught? To whom he answer'd, the
docta sit? Cui illa

{ Calamity of this Ass has taught me.
Calamitas Asini docuit me.

M O R A L.

{ Happy whom other mens dangers make cautious.
Felix quem aliena pericula faciunt cautum.

{ Of the Kid 21. and the Wolf. 2.

{ De Hædo 21. & Lupo. 2.

Fab. 74.

{ THE Kid looking out at the Window,
Hædus prospēctans Fenestrâ,

{ dared to fall upon the Wolf, passing by, with
audēbat incessere Lupum, præter eūntem,

G 3

reviling.

{reviling. To whom the Wolf said, 'tis not thou,
 {convittis. Cui Lupus ait, non tu,

{wretch, that revilest me, but the Place.
 {scelēte, convittāris mihi, sed Locus.

M O R A L.

{Time and Place always add boldness
 {Tempus & Locus semper addunt audaciam

{to Men.
 {Homini.

Fab. 75.

{Of the Ass II. and Jupiter.
 {De Asino II. & Jove.

{AN Ass serving a certain Gardiner, when
 {Asinus serviens cuidam Olivōri, cum

{he eat little, and wrought much, obtained
 {comederet parum, & laborāret multum, exo-

{by prayer of Jupiter, that he would send him
 {ravit Jovem, ut mitteret sibi

{another Master. Therefore Jupiter commands,
 {aliū Dominū. Itaque Jupiter mandat,

{that he should be sold to a Potter. With whom
 {ut veniat Figulo. Apud quem

{when the Ass wrought in carrying of Clay, Bricks,
 {cum Asinus laborāret in deportando Lutum, Lateres,

{Tyles, and the like; he prays Jupiter a second
 {Tegulas, & hujusmodi; precatur Jovem secūdo

time,

{ *time, that he might serve another Master. Jupiter*
ut deserviat alteri Domino. Jupiter

{ *commands again that he should be sold to a Tanner.*
mandat iterum ut venundetur Coriario.

{ *Whom the Ass serving with much Labour, and*
Cui Asinus serviens multo Labore, &

{ *little Food, with a sigh said, woe is me, who*
paucis Cibis, cum gemitu ait, heu me miserum, qui

{ *leaving the better Masters, am come to a worse;*
omittens meliores Dominos, perveni ad deteriorem;

{ *with whom, as I see, my Hide, even after*
apud quem, ut video, Corium meum, etiam post

{ *Death, shall be tormented.*
Mortem, cruciabitur.

M O R A L.

{ *We always condemn those things that are*
Semper damnamus quæ sunt

{ *present, and we desire new ones, which (as it*
præsentia, & appetimus nova, quæ (ut

{ *is wont to be said) are not better than the old*
solet dici) non sunt potiora vete-

{ *ones.*
ribus.

Fab. 76. { Of the Old Woman and her Maids.
De Anu & Ancillis.

{ A Certain Old Woman had at home a great
Quædam Anus habebat domi com-

{ many Maids, whom she roused up before
plures Ancillas, quas excitabat antequam

{ break of day to work, every day at the crowing
lucisceret ad opus, quotidie ad cantum

{ of the Cock, which she had in her House. The
Galli, quem habebat Domi.

{ Maids at length mov'd with tiresomeness of their
Ancillæ tandem commotæ tædio quorū-

{ daily business, beheaded the Cock, hoping, he be-
diāni negotiū, obtruncant Gallum, sperantes, illo

{ ing now kill'd, that they should sleep till the mid-
jam necato, se dormitūras in me-

{ dle of the days. But these hopes deceiv'd the
dios dies. Sed hæc spes frustrata est

{ poor Girls. For their Mistress, when she knew
miseras. Hæc enim, ut rescivit

{ that the Cock was kill'd, commands them
Gallum interemptum, jubet

{ thence forwards to rise at Midnight.
deinceps surgere intempestâ nocte.

M O R A L.

M O R A L.

{ Not a few whilst they endeavour to avoid
 { Non pauci dum student evitāre

{ an evil, fall into a greater.
 { malum, incidunt in gravius.

{ Of the Ass 11. and the Horse. 28.

Fab. 77.

{ De Asino 11. & Equo. 28.

{ T H E Ass thought the Horse happy, because
 { Asinus putābat Equum beātum, quod

{ he was fat, and lived in Idleness; but he call'd
 { esset pinguis, & degeret in Otio; verò dicēbat

{ himself unhappy, because he was lean, and
 { se infelicem, quod esset macilēntus, &

{ raw-boned, was daily employ'd by his unmerciful
 { strigōsus, & quotidie exercebatur ab immūi

{ Master in carrying of Burdens. Not long after,
 { Hero ferēdis Oneribus. Haud multo post,

{ they cry'd, to Arms. Then the Horse kept not
 { clamātum, est Arma. Tum Equus non repulit

{ the Bridle from his Mouth, a Rider from his Back,
 { Fratum Ore, Equitem Dorso,

{ nor a Weapon from his Body. The Ass seeing
 { nec Telum Corpore. Asinus viso

{ this, gave the Gods great thanks that they had
 { hoc, agēbat Diis magnas gratias quod fecissent
 made

{ made him an Ass, not a Horse.
se Asinum, non Equum.

M O R A L.

{ They are miserable whom the Rabble judge to
Miseri sunt quos Vulgus judicat

{ be happy; not a few are happy, which think
beatos; non pauci beati, qui putant

{ themselves miserable. The Cobler calls the King
se miserimos. Sutor Crepidarius dicit Regem

{ happy, whom he sees to have all things in his
felicem, quem videt rerum omnium compotem

{ Power, not considering with how many things
non considerans in quantas res

{ and cares he is distracted, whilst he himself
& sollicitudines distrabatur, dum ipse

{ sings with his happy Poverty.
cantillat cum optima Paupertate.

Fab. 78. { Of the Lion 7. and the She-Goat. 41.
De Leone 7. & Capra. 41.

{ A Lion seeing by chance a Goat walking
Leo conspicatus forte Capram ambulantem

{ on a high Rock, advises her that she should ra-
edita Rupe, monet ut potius

{ ther descend into the green Meadow. Quoth
descendat in viride Pratum. Inquit
the

{ the Goat , I should do so, perhaps, if thou
 { Capra, facerem fortassis, si tu

{ wert away, who persuadest me not to that that
 { abesses, qui suades mihi non istud ut

{ I might take any Pleasure from thence, but
 { Ego capiam ullam voluptatem inde, sed

{ that thou, being hungry, may'st have what thou
 { ut tu, famelicus, habeas quod

{ may'st devour.
 { vores.

M O R A L.

{ Give not Credit to all. For some do not
 { Ne habeas Fidem omnibus. Quidam enim non

{ consider thee, but themselves.
 { consulunt tibi, sed sibi.

{ Of the Vultur 42. and other Birds.

{ De Vultur 42. & aliis Avibus.

Fab. 79.

{ THE Vultur feigns that he would celebrate
 { Vulture adsimulat se celebrare

{ his Anniversary Birth-day. He invites the Birds
 { Annum Natalem. Invitat Aviculas

{ to Supper. They come most of them. The
 { ad Canam. Veniunt pleraque omnes.

{ Vultur receives them at their coming with great
 { Vultur accipit venientes magno
 applause

{ *applause and favour : Being receiv'd, be tears*
plausu favoribūſque: Accēptas,

{ *them in pieces.*
laniat.

M O R A L.

{ *They are not all Friends who speak fair,*
Non sunt omnes Amīci qui blande dicunt,

{ *or feigh that they would do kindly. Hence*
aut ſimulant ſe velle facere benignē. Hinc

{ *Ovid,*
Ovidius,

{ *Oſten under Hyblean Honey Poiſon lies hid.*
Sape ſub Hyblæo Melle Venēna latent.

Fab. 80. { *Of the Geefe 43. and the Cranes. 8.*
De Anſeribus 43. & Gruibus. 8.

{ *THE Geefe and the Cranes fed together*
Anſeres & Grues palcebāntur ſimul

{ *in the ſame Field. The Fowlers being ſeen,*
in eōdem Agro. Venatoribus autem viſis,

{ *the Cranes, becauſe they were light, preſently flew*
Grues, quod eſſent leves, ſtatim evo-

{ *away; but the Geefe, hindred with the load*
lavērunt; Anſeres vero, impediti onere

{ *of their Bodies, could not get upon the Wing,*
Corporis, ſubvolāre non poterant,

and

and so they were caught.
itaque capti sunt.

M O R A L.

{ The Fable signifies, that in the taking of
Fabula significat, quod in expugnatione

{ Towns, the Poor easily get away; but the Rich
Urbium, Inopes facile fugiunt; Divites autem

{ being taken, are made Slaves.
capti, Serviant.

{ Of Jupiter and the Ape. 32.
De Jove & Simia. 32.

Fab. 81.

{ Jupiter desiring very much to know which of
Jupiter percipiens scire quisnam

{ the Mortals produced the prettiest Children, Com-
Mortalium ederet scitissimos Liberos, Ju-

{ mands to be called together whatsoever there is
bet convocari quicquid est

{ any where of Animals. They flock to Jupiter
uspian Animantium. Concurreunt ad Jovem

{ from all Parts. There was now present the Race
undique. Aderat jam Genus

{ of Birds and Beasts; amongst which, when the
Alicum Pecudumque; inter quas, cum &

{ Ape also came, carrying her deformed Young ones.
Simia advenisset, gestans deformes catulos

{ *in her Arms.* No body could refrain from laugh-
 { *Brachis.* Nemo potuit temperare ri-

{ *ing,* even Jupiter himself laugh'd very pro-
 { *su,* quin etiam Jupiter ipse risit admodum pro-

{ *fusely.* Then presently quoth the Ape her self,
 { *fuse.* Ibi continuo inquit Simia ipsa,

{ *Yes,* even Jupiter our Judge knows that my
 { *Imo,* & Jupiter noster Judex novit meos

{ *little ones do very much excel all,* as many
 { *catulos* magnopere præcellere omnes, quotquot

{ *as are present.*
 { *ad sunt.*

M O R A L:

{ *His own is handsom to every one, as is the*
 { *Suum pulchrum cuique, ut est*

{ *Proverb.*
 { *Adagium.*

Fab. 82. { *Of the Oak 44. and the Reed. 45.*
 { *De Quercu 44. & Arundine. 45.*

{ **T**HE Oak heretofore full of Pride and Inso-
 Quercus olim plena Fastus atque Inso-

{ *lence,* set upon the Reed, saying, come now,
 { *lentia,* aggressa est Arundinem, inquit, agendum,

{ *if thou hast a valiant heart,* match out now to
 { *si pectus animosum est tibi,* procede nunc ad

Battle

{ Battle, that the event may shew whether of us
 { Pugnam, ut evētus ostēdat utra nostrum

{ two excels in strength. The Reed not at all
 { duārum præstet viribus. Arundo nihil

{ wondring at the so great swaggering of the Oak,
 { mirāta tantum exultatiōnem Quercus,

{ and the vain bragging of his Courage, thus
 { & vanam jactatiōnem Fortitudinis, sic

{ answer'd: I now refuse the Combat, nor am I
 { respondit: Nunc abnuo Certāmen, nec me

{ discontent with my Condition. For though I am
 { piget meæ Sortis. Nam etsi

{ moveable on every side, nevertheless I overcome
 { mobilis in omnem partem, tamen pervinco

{ the roaring Tempest; thou, if once Æolus
 { sonōras Tempestātes; tu, si semel Æolus

{ shall let loose the Winds, that struggle in his huge
 { emiseric Ventos, luctātes vasto

{ Cave, thou wilt fall, and then thou shalt be laugh'd
 { Antro, concides, & tum rideberis

{ at by me.
 { mihi.

M O R A L.

{ This Fable declares, that they are not always
 { Hæc Fabula declarat, eos non esse semper

{ most valiant, who insult over others (even not
 { fortissimos, cui insulant aliis (etiam non
 being

{ being provok'd by any Injury.
 lacēssīi ullā Injurīā.

Fab. 83. { Of the Fisher and the little Fish.
 { De Piscatōre & Pisciculo.

{ A Little Fish drawn up with a Hook, intreats
 Pisciculus subdūctus Hamo, orat

{ the Fisher, that he would let him go. He says,
 { Piscatōrem, ut se dimittat. Ait,

{ that he was lately spawned by his Mother, and that
 { se modo fūsum à Matre, atque

{ he should not much help his Table, since he was
 { non multum juvāre Mensam, cum sit

{ yet but very small. If he would let him go, af-
 { adhuc minūtus. Si dimittat po-

{ terwards being big, he would return to his Hook
 { stea grandem, reditūrum ad Hamum ejus

{ of his own accord. The Fisher denies that he
 { ultro. Piscātor negat se

{ would let go a certain Booty, though little. I know
 { dimissūrum certam Prædam, licet exiguam. Scio

{ what I have, what I shall have I know not:
 { quid habeo, quod sim habitūrus nescio:

{ I will not buy hope with ready Money.
 { Ego non emam spem pretio:

MORAL

M O R A L.

{ *Something sure, is better than whats uncertain ;*
Certum, præstat incerto ;

{ *the present, than the future ; although some-*
præsens, futuro ; etsi non-

{ *times a small advantage neglected, has produced*
nūquam exīle commodum omīssum, attulit

{ *a great one.*
magnum.

{ *Of the Ant 26. and the Grasshopper. 46. Fab. 84.*
De Formicā 26. Cicādā. 46.

{ *IT was the middle of Winter when the Ants*
Erat medium Hyemis cum Formicæ

{ *were airing their Wheat here and there. Which*
apricābant Triticum sparsim. Quod

{ *the Grasshopper beholding, when she was wasted*
Cicāda aspiciens, cum conficerētur

{ *with Hunger, came to them, and begg'd that*
Inedia, accēssit ad eas, orāvit ut

{ *they would afford her a grain of Wheat for her*
sibi concederent granum Tritici pro

{ *sustenance. But when the Ants ask'd her ,*
alimoniā. At cum Formicæ rogārent eam,

{ *What she did in the Summer, whether she stood*
Quidnam fecerit Æstāte, num steterit

H

still

{ still and Idle at that time? To that the Gras-
 { segnis & otiosa eo tempore? Illi Ci-

{ hopper says, I neither stood still or Idle, but
 { cāda ait, Neque steti segnis aut otiosa, sed

{ I sung, wherewith I eased the pains of
 { cantu cecini, quo levārem labōrem

{ the way to the Travellers. Which thing being
 { via Viatoribus. Quā re au-

{ heard, the Ants smiling, say, If thou hast
 { ditā, Formicæ subridētes, inquit, Si ceci-

{ sung in the Summer, that thou might'st delight
 { nisti Estāte, ut delectāres

{ Passengers, now dance, that thou be'st not de-
 { Transēuntes, nunc salta, nē confi-

{ stroy'd with Cold.
 { ciāris Frigore.

M O R A L.

{ This Fable signifies, that he who does not do
 { Fabula significat, quod qui non facit

{ in their proper time those things that are to be done,
 { suo tempore quæ sunt faciendæ,

{ he falls into streights when he thinks not of it.
 { incidit in angustias quando non putat.

{ Of the Lion 7. and the Bull. 47.
 { De Leōne 7. & Tauro. 47.

Fab. 85.

{ THE Bull fled from the Lion, he light upon
 { Taurus fugiēbat Leōnem, incidit

{ the Goat, he threaten'd with his Horns and
 { in Hircam, is minitabatur Cornu &

{ his bended Brows. To whom, says the Bull, full
 { caperata Fronte. Ad quem, inquit Taurus, plenus

{ of Anger, thy Forehead contracted into wrinkles,
 { Iræ, tua Frons contrācta in rugas,

{ does not fright me : But I fear the cruel Lion,
 { non me territat : Sed metuo immānem Leōnem,

{ who unless follow'd me at the heels, thou should'st
 { qui nisi tergo hæreret meo, jam

{ now know 'twas not so slight a business to fight
 { scires non esse parvam rem pugnare

{ with a Bull.
 { cum Tauro.

M O R A L.

{ Calamity is not to be added to the calamitous.
 { Calamitas non est addenda calamitōsis.

{ He is miserable enough, who is once miserable.
 { Est miser sat, qui est semel miser.

Fab. 86. { Of the Tortoise 48. and the Eagle. 12.
 { *De Testudine 48. & Aquilâ. 12.*

{ **W** Eariness of creeping seized on the Tor-
Tedium reptandi ceperat Testu-

{ toise. If any one would lift her up into Heaven,
dinem. Si quis tolleret eam in Cœlum,

{ she promises Pearls of the Red Sea. The Eagle
- pollicetur Margaritas Rubri Maris. Aquila

{ took her up. He asks the Reward. He with his
sustulit eam. Poscit præmium. Ungui-

{ Tallons pierces her, not having it. Thus the Tor-
bis iodit eam, non habentem. Ita Testu-

{ toise, who desired to see the Stars, left her Life
do, quæ concupiit videre Astra, reliquit vitam

{ amongst the Stars.
in Astris.

M O R A L.

{ Be content with thy Lot. There have been
Sis contentus tuâ Sorte. Fuere

{ some, who, if they had remain'd low, they
nonnulli, qui, si mansissent humiles, po-

{ might have been safe, being made high, they fell
terant esse tuti, facti sublimes, incidérunt

{ into Dangers.
in Pericula.

2. { Of the young Crab 49. and his Mother. Fab. 87.
 { De Cancro 49. & ejus Matre.

{ THE Mother advises the Crab, going back-
 { Mater monet Cancrum retrogra-

{ ward, that he should go forwards. The Son an-
 { dum, ut iret antiōsum. Filius re-

{ swers, Mother, go you before, I will follow.
 { spōndet, Mater, I præ, sequar.

M O R A L.

{ It does not become one to reprehend any one
 { Non decet reprehendere aliquem

{ of a Vice, of which thou thy self may'st be
 { Vitii, cujus ipse queas

{ reprehended.
 { reprehendi.

{ Of the Sun and the North Wind. Fab. 88.
 { De Sole & Aquilōne.

{ THE Sun and the North Wind contend which
 { Sol & Aquilo certant uter

{ was the stronger. 'Tis agreed to try strength
 { sit fortior. Conventum est experiri vires

{ upon a Traveller, that he should have the Victory,
 { in Viatōrem, ut Palmam ferat,

{ who should force off his Cloak. Boreas set upon
 { qui excusserit Pallium. Boreas aggredi-

{ him with a rattling Storm, but he desists not
 { tur horrissono Nimbo, at ille non desistit

{ to double his Cloak about him, and so goes on.
 { duplicare Amictum gradiendo,

{ The Sun tries his strength, and the Storm being
 { Sol experitur suas vires, Nimbōque

{ by degrees overcome, sends forth his Beams. The
 { paulatim evictō, emittit Radios.

{ Traveller begins to grow hot, to sweat, to pant.
 { Viator incipit aestuare, sudare, anhelare.

{ At length, not being able to go on, he seeks a
 { Tandem, nequies progredi, captat

{ a cool shade, laying aside his Cloak, sits down
 { frigus opacum, abjecto Pallio, resedit

{ under a shady Grove. Thus the Victory fell
 { sub frondoso Nemore. Ita Victoria contigit

{ to the Sun.
 { Soli.

M O R A L.

{ That often is obtain'd with gentleness and good
 { Id saepe obtinetur mansuetudine & offi-

{ turns, which by violence and roughness cannot be
 { ciis, quod vi & impetu non potest

{ extorted.
 { extorqueri.

{ Of the As. 11.

Fab. 89.

{ De Asino. 11.

{ THE As comes into the Wood, finds the
Asinus venit in Sylvam, offendit{ Lion's Skin, which having put on, he returns
Leōnis Exuvias, quibus inductus, redit{ to the Pasture, he terrifies and scares away the
in Pascua, territat & fugat{ Flocks and the Herds. He who had lost, comes
Greges Armenta que. Qui perdiderat, venit{ and seeks his As. The As seeing his Master,
queritat suum Asinum. Asinus viso Hero,{ goes to meet him, yea, and runs upon him braying.
occurrit, Imo, incurrit cum rugitu suo.{ But his Master laying hold of his Ears, which
At Herus prehensis auriculis, quæ{ hung out, although, says he, thou may'st deceive
extabant, licet, inquit, fallas

{ others, I know thee well, my As.

{ alios, novi te probè, mi Aselle.

M O R A L.

{ Do not counterfeit thy self to be what thou art

{ Ne te simules esse quod non es:

{ not : Learned, when thou art unlearned. Boast not

{ Doctum, cum sis indoctus. Ne jactes

{ thy self to be Rich and Noble, when thou art
 { te Divitem & Nobilem, cum sis

{ Poor and Ignoble. For the Truth being discover'd,
 { Pauper & Ignobiles. Vero enim comperto,

{ thou wilt be laugh'd at.
 { rideberis.

F. b. 90. { Of the Frog 5. and the Fox. 15.
 { De Ranâ 5. & Vulpe. 15.

{ THE Frog going out of the Fen, professes
 { Rana egressa Paludem, proficitur

{ Physick amongst the wild Beasts in the Wood.
 { Medicinam apud Feras in Sylva.

{ He saith, that he gives place neither to Hippo-
 { Air, se cedere nec Hippo-

{ crates nor Galen. The Fox laugh'd at the rest,
 { crati nec Galeno. Vulpes illis cæteris,

{ who believed him. Shall this [Frog] be thought
 { habentibus fidem. An hæc habebitur

{ skill'd in Physick, whose Face is so pale? Let her
 { perita Medicinæ, cui Os sic pallet? Quin

{ Cure her self. Thus the Fox jeered, for the
 { Curet seipsam. Sic Vulpes illis, est enim

{ Frog's Face is of a wan colour.
 { Rana Os caruleo colore.

MORAL.

M O R A L.

{ It is foolish and ridiculous to make Profession
 { Est stultum & ridiculum profiteri

{ of what you are ignorant.
 { quod nescis.

{ Of the curst Curr.
 { De Cane mordāci.

Feb. 91

{ THE Master tyed a little Bell to his Dog,
 { Dominus alligāvit tintinabulum Cani,

{ that ever now and then bit folks, that every one
 { subinde mordēti homines, ut quisque

{ should look to himself. The Dog thinking it an
 { cavēret sibi. Canis ratus

{ Ornament bestow'd on his good Qualities, despises
 { Decus tributum suæ Virtuti, despicit

{ his Neighbours. One grave with Age and Au-
 { suos Populāres. Aliquis gravis ætate & Au-

{ thority, approaches to this Dog, advising him
 { thoritāe, accēdit ad hunc Canem, monens eum

{ not to mistake, for that Bell is given thee
 { ne erret, nam ista Campanula est data tibi

{ for thy disgrace, not for a grace.
 { in dedecus, non in decus.

M O R A L.

M O R A L.

{ The vain-glorious *sometimes* take that for a
 { Gloriosus *intērdum* ducit

{ Credit to him, *which is a discredit to him.*
 { Laudi sibi, quod est vituperio ipsi.

Fab. 92.

{ Of the Camel. 50.
 { De Camēlo. 50.

{ T H E Camel, displeas'd *with himself*, com-
 { Camēlus, pœnitens sui, quere.

{ plain'd, that the Bulls went *brave*, with two
 { bā:ur, Tauros ire insignes, geminis

{ Horns, that he being *without Arms*, was exposed
 { Cornibus, se inērmem, objectum

{ to the other Beasts. He prays Jupiter to *give him*
 { cæteris Animalibus. Orat Jovem donāre sibi

{ Horns. Jupiter laught at the *foolishness* of the
 { Cornua. Jupiter ridet stultitiam Ca-

{ Camel, not only denies his Request, but also
 { mēli, nec modo negat Votum, verū &

{ crops his Ears.
 { decūrtat Auriculas.

M O R A L.

{ Let every one be content *with his own Fortune.*
 { Sit quisque contētus suā Fortūnā.

For

{ For many hunting after a better Fortune,
 { Etenim multi sequūti meliōrem Fortūnam,

{ have run into a worse.
 { incurrere pejōrem.

{ Of the two Friends and the Bear. 51.
 { De duobus Amicis & Urso. 51.

Fab. 93.

{ A Bear meets two Friends Travelling
 { Ursus fit obviam duobus Amicis unā iter

{ together, whereof one being frighted, climbing
 { facientibus, quorum unus perterritus, scandens

{ up into a Tree, lay hid, but the other, when he
 { in Arbōrem, latuit, sed altero, quum

{ knew himself to be not a match for the Bear, and
 { intelligeret se fore imparem Urso, &

{ that he should be overcome if he would fight,
 { superātum iri si vellet pugnare,

{ falling down, feign'd himself dead. But the Bear
 { procidens, simulābat se mortuum. Ursus autem

{ coming to him, smelt to his Ears and Poll;
 { adveniēns, olfaciēbat Aures & occipitium;

{ he who lay stretcht out, holding his breath on
 { illo qui jacebat stratus, continēte respirationem

{ every side, thus the Bear believing him to be
 { usquequāque, ita Ursus credens esse

{ dead, went his way. For they say, that the
 { mortuum, abiit. Aiunt enim,

Bear

{ Bear does not do violence upon dead Bodies.
 { *Ursum non sœvire in Cadavera.*

{ By and by the other, who had lain hid amongst
 { *Mox alter, qui latuerat inter*

{ the leaves of the Tree, coming down, asks his
 { *frondes Arboris, descēdens, interrogat*

{ Friend, what the Bear had talked with him in
 { *Amicum, quidnam Ursus esset locūtus cum eo ad*

{ his Ear? To whom says his Friend, he ad-
 { *Aurem? Cui inquit Amicus, ad-*

{ monish'd me that I should not hereafter Travel
 { *monuit me nē posthac iter faciam*

{ with such kind of Friends.
 { *cum hujusmodi Amicis.*

M O R A L.

{ This Fable shews, those Friends are to be
 { *Hæc Fabula innuit, eos Amicos devi-*

{ avoided, who in time of Danger withdraw
 { *tāndos, qui in tempore Periculoso revocant pedem*

{ from giving help.
 { *ab præstādo auxilio.*

Fab. 94. { Of the bald Horse-man.
 { *De calvo Equite.*

{ A Bald Horse-man had fasten'd to a Cap
 { *Calvus Eques illigarat pileo*
 false

Bodies. } false Hair. He comes into the Field, where
 ad vera. } fictitiam comam. Venit in Campum, ubi
 mongst } Boreas blowing, whilst he minds little his Peruke,
 inter } Borea spirante, dum male observat capillatum
 } his bald Pate appears. The Company
 } galërum, Calvities apparet. Co-
 him in } round about set up a great Laughter, he also laughs
 eo ad } rōna tollit cachinnum, nec non & ipse
 be ad. } himself. What news is it, quoth he, that another's
 ad. } ridet. Quid novi est, inquit, alienos
 } Hair should fly away, when heretofore those are
 } Capillos evolare, cum olim fluxe-
 } dropt off which were my own?
 } rint qui fuerant mei?

M O R A L.

} The Horse-man did well, who did not take
 } Eques fecit belle, qui non est
 } it amiss, but laugh with those that laugh. So.
 } indignatus, sed risit cum ridentibus. So.
 } crates, when he had receiv'd a box on the Ear
 } crates, cum accepisset alapam
 } in the Market-place, answer'd after this manner:
 } in Foro, respondit hoc modo:
 } 'Twas inconvenient that Men did not know when
 } Esse molestum Homines nescire quando
 } they should go abroad with a Head-piece.
 } debeant prodire cum Galea.

of

Fab. 95.

{ Of the two Pots.
 { De duabus Ollis.

{ TWO Pots stood on the Bank : One was of
 { Duæ Ollæ stetere in Ripâ : Altera erat

{ Clay, the other of Brass : The force of the
 { Lutea, altera Aerea : Vis

{ River took them both away. The Brass one
 { Fluvii tulit utrâmq̃ue. Aerea

{ answers to the Earthen one, that feared their
 { respondet Luteæ metuēti

{ knocking together, fear nothing, for that he
 { collisionem, ne quid timeat, sese enim

{ would take sufficient care that they should not
 { satis curaturam ne

{ knock. Then the other saith, whether the
 { collidantur. altera inquit, seu

{ River knock thee against me, or me against thee,
 { Flumen colliserit te mecum, seu me tecum,

{ both will be with danger to me. Wherefore
 { utrâmq̃ue fiet cum periculo meo. Quare

{ I am resolv'd to be at a distance from thee.
 { certum est separari à te.

M O R A L.

{ It is better to live with an Associate thy Equal,
 { Est satius vivere cum Socio Pari,

iban

{ *than with one more powerful.* For there may be
quam cum potentiōri. Potest enim esse

{ *danger to thee from one more powerful, but*
periculum tibi à potentiōre,

{ *none to him from thee.*
non illi à te.

{ *Of the Country-man and Fortune.*
De Rustico & Fortūnâ.

Fab. 96.

{ *A Country-man, when he plow'd, found a*
Rusticus, cum arāret, offendēbat

{ *Treasure in the Furrows: He thank'd the Earth*
Thesaurum in Sulcis: Gratias agit Tellūri

{ *which had produced this. Fortune seeing no*
quæ edidisset hunc. Fortūna videns nihil

{ *Honour was done to her, spoke thus with her self.*
Honōris habēri sibi, locūta ita secum.

{ *The Fool is not thankful to me for the Treasure,*
Stolidus non est gratus mihi Thesaurō,

{ *being found, but that very Treasure being here-*
reperto, at eo ipso Thesaurō postea

{ *after lost, he will importune me first of all*
amisso, sollicitabit me primum omnium

{ *with his Prayers and Cries.*
votis & clamoribus.

MORAL.

M O R A L.

{ Having receiv'd a Benefit, let us be grateful
 Accēpto Beneficio, simus grati
 { to him that deserves well of us. For Ingratitude
 bene merēti de nobis. Ingratitūdo enim
 { deserves to be depriv'd even of the Benefit which
 digna est privāri etiam Beneficio quod
 { it has already receiv'd.
 jam acceperit.

Fab. 97. { Of the Peacock 36. and the Cranes. 8.
 { De Pavōne 36. & Grue. 8.

{ T H E Peacock and the Crane supped together.
 Pavo & Grus cenant unā.

{ The Peacock boasts her self, shews her Tail, con-
 Pavo jactat se, ostētat caudam, con-

{ temns the Crane. The Crane acknowledges
 temnit Gruem. Grus fatētur

{ the Peacock to be of beautiful Feathers: But that be
 Pavōnem esse formōsis Pennis: Se tamen

{ by a bold flight penetrated the Clouds, whilst
 animōso volātu penetrāre Nubes, dum

{ the Peacock scarce flies over the Houses.
 Pavo vix supervolat tectis.

M O R A L.

M O R A L.

{ Let no body contemn another. Every one has
{ Nemo contempnit alterum. Sua cuique

{ his gift, every one has his virtues. He that wants
{ dos, sua cuique virtus. Qui caret

{ thy excellency, perhaps has that which thou
{ tuā virtutē, forsitan habet quā tu

{ wantest.
{ careas.

{ Of the Oak and the Reed.
{ De Quercu & Arundine.

Fab. 98.

{ THE Oak broken with a very strong South-
{ Quercus effracta validiore No-

{ wind, is thrown into the River: He swims along,
{ to, precipitatur in Flumen: Fluitat,

{ by chance he hangs by his boughs in a Reed.
{ forte hæret suis ramis in Arundine.

{ Wonders that the Reed stood safe in so great
{ Miratur Arundinem stare incolumem in tanto

{ a Whirlwind. The Reed answers, that she was
{ Turbine. Arundo responderet, se esse

{ safe by her flexibility, that she yielded to the
{ tutam sua flexibilitate, se cedere

{ North and South, and every Wind. Neither
{ Boreæ & Austro, & cuilibet Flatui. Nec

I

was

{ was it a wonder that the Oak fell, which would
 { esse mirum quod Quercus ceciderit, quæ non

{ not yield, but desired to resist.
 { voluit cedere, sed concupivit resistere.

M O R A L

{ Do not resist one stronger. But overcome him
 { Ne resistas Potentiori. Sed vincas hunc

{ by bearing and yielding.
 { ferendo & cedendo.

Feb. 99.

{ Of the Tigre 52. and the Fox 15.
 { De Tigrede 52. & Vulpe 15.

{ THE Hunter pursued wild Beasts with Darts
 Venator agitabat Feras Jaculis.

{ The Tigre bids all the Beasts stand off, he says
 Tigris jubet omnes Feras abstinere, ait,

{ that he alone would make an end of the War
 sese unam confecturam Bellum.

{ The Hunter goes on to shoot. The Tigre
 Venator pergit jaculâri. Tigris

{ very much wounded. The Fox asks him, fly
 oppido sauciatur. Vulpes percontatur, fugi

{ ing from the Fight, and pulling out a weapon
 Entem e Prælio, & extrahentem solum

{ out of a wound, who had so sorely wounded
 e vulnere, quisnam tam valde vulnerasse

{ so strong a Beast? He answers, that he knew not
tam valentem belluam? Respondet, se laud nosse

{ the Author of his wound: But he guess'd
Authōrem vulneris: Verum se capere conjectū-

{ by the greatness of the wound, that it was
tam ex magnitudine vulneris, aliquem fuisse

{ some Man.
Virum.

M O R A L.

{ The Valiant are, for the most part, rash: But
Fortes sunt, plerūque, temerarii: Sed

{ Art. overcomes Force, and Wit Courage.
Ars superat Vim, & Ingenium Fortitudinem.

{ Of the Lion 7. and the Bulls 47.
{ De Leone 7. & Tauris 47.

Feb. 100

{ T Here were four Bulls, who agreed that they
Fuere quatuor Tauri, quibus placuit ipsōrum

{ would all partake in the same safety, and the
esse communem salutem, com-

{ same danger. The Lion saw them a feeding
mune periculum. Leo vidit pascētes

{ together, and tho' he was hungry, yet he fear'd
simul, etsi esuriret, tamen timuit

{ to set upon them being joyn'd. At first he endea-
aggredi constiteros. Primum dat ope-

{ yours to separate them with deceitful words; then
ram segregare fallacibus verbis; tum

{ he tears them in pieces being separated.
laniat segregatos.

M O R A L.

{ Nothing is firmer than Concord: Discord ren-
Nihil est firminus Concordiâ: Discordia red-

{ ders even the strong weak.
dit etiam fortes imbecilles.

Fab. 101.

{ Of the Firr-tree and the Bramble.
De Abiete & Dumis.

{ It is reported heretofore the Firr-tree contemned
Fertur olim Abies despiciere

{ the Brambles. She brags that she was tall, that
Dumos. Jactat se esse proceram,

{ she was placed in Houses, that she stood in
locari in Edibus, stare in

{ Ships with the Sails: But the Brambles were
Navibus cum Velo: Dumos autem esse

{ low and vile, fit for no use. Whose an-
bumiles viles, idoneos nulli usui. Quorum respon-

{ siver was thus: Truly, Firr-tree, thou boastest
sum fuit tale: Sane, Abies, tu gloriare

{ in thy good things; and thou insultest over our
tuis bonis, insultas nostris

{ ill ones. But thou neither mentionest what is ill
malis Sed nec refers mala

{ in thee, and passest by what is good in us. When
tua, & præteris bona nostra. Cum

{ thou art cut down with a sounding Axe, how
destruncere sonanti Securi, quam

{ willing art thou then to be like us; who
velles tum te esse similem nobis, qui

{ are secure?
securi sumus?

M O R A L.

{ Both the highest Fortune has its Evil, and a
Et summa Fortuna habet sua Mala, &

{ low condition its Conveniencès. That I may
humilis fortuna sua Commoda. Ut

{ say nothing of the rest; this is safe and secure
taciam alia, hæc est tuta & secûra

{ that is neither out of fear, nor free from danger. Fab. 102.
illa est nec extra metum, nec caret periculo.

{ Of the Bird and her Young ones.

{ De Alite & Pullis ejus.

{ THE Bird advises her Young ones, lodg'd
Ales monet Pullos, positos

{ in the standing Corn, that they should diligently
in segete, ut diligenter

{ hearken whilst she was absent, if there was any
 { attendant dum ipsa abest, si fiat

{ discourse of Reaping. The Young ones report to
 { sermo de Messie. Pulli narrant

{ their Dam, returning from feeding, that the Lord
 { Matris, redeūti a pastu, Dominum

{ of the Field had committed that work to his
 { Agri. mandasse illam operam

{ Neighbours. She answers, that there was no
 { Vicinis. Respondet, esse nihil

{ danger. Also another day they say, frighted,
 { periculi. Item alio die aiunt, trepidi,

{ that Friends were call'd to reap. A third
 { Amicos esse rogatos ad metendum. Terrio

{ time, when she heard that the Lord himself, with
 { ut audiuit Dominum ipsum, cum

{ his Son, had resolv'd the next Morning that he
 { Filio, statuisset postero Mane

{ would with a Sickle enter upon the Harvest. Now,
 { cum Falce intrare Messem Jam

{ says she, 'tis time for us to fly. Neighbours and
 { inquit, tempus est, ut fugiamus. Vicinos &

{ Friends I fear'd not, because I knew they would
 { Amicos non timui, quia scivi non

{ not come. I fear'd the Master, for he is hearty
 { venturos. Timeo Dominum, illi enim res cordi

{ at it.
 { est.

M O R A L

M O R A L

{ *We are most of us backward in other People's*
Plerique sumus socordes aliēnis

{ *business; but if you would have any thing rightly*
rebus; quod si velis quid recte

{ *look'd after, do not commit it to another, but*
curatum, ne mandes alteri, sed

{ *take care of it thy self.*
cures ipse.

{ *Of the Covetous and Envious.*
De Avāro & Invido.

Fab. 103.

{ *TWO Men, the Covetous and Envious, pray'd*
Duo Homines, Cupidus & Invidus, orābant

{ *to Jupiter. Apollo is sent by Jupiter, that by*
Jovem. Apōllo mittitur à Jove, ut per

{ *him satisfaction might be given to their desires;*
eum satisfiat eōrum votis;

{ *Apollo gives to both of them free liberty of*
Apōllo dat utrique liberam facultā em

{ *wishing, on this condition, that whatsoever one*
optādi, hæc conditiōne, ut quodcūque alter

{ *had desired, that very thing the other should receive*
petisset, id ipsam alter acciperet

{ *double. The Covetous is a great while at a*
duplicatum. Cupidus diu

{ stand, whilst he thinks nothing to be enough.
 { hæret, cū putat nihil fore satis.

{ At length he asks not a few things, and his Com-
 { Tandem petit non pauca, & Sa-

{ panion receives the double. Moreover the Envious
 { cin accipit duplum. Porro Invidus

{ asks this, that he should be depriv'd of one of
 { petit, ut ipse privetur uno

{ his Eyes, being glad that his Companion should
 { oculorum, lætus Socium esse

{ be punish'd with the loss of both.
 { mulcandum utrōque.

M O R A L.

{ What can satisfy Covetousness? But nothing
 { Quid potest satiare Avaritiam? Nihilvero

{ is more senseless than Envy; which whilst it
 { est dementius Invidiā; quæ dummodo

{ may hurt another, imprecates mischief to it self.
 { noceat alteri, imprecatur malum sibiimet.

Fab. 104. { Of the Lion 7. and the She-Goat.
 { De Leone 7. & Capellā.

{ A Lion sees the Goat hang upon a bushy
 { Leo videt Capellam pendere de dumosa
 Rock.

{ Rock. He persuades her to come down, that in
 { Rupe. Suadet descendere, ut in

{ the Fields she might brouse Thyme and Willows.
 { Campo carpat Thymum Salicēsq̄.

{ The Goat refused to come down, crying out,
 { Capēlla recūsat descendere, recitans,

{ that his words truly were not ill, but his mind
 { ejus verba quidam haud fanē mala, sed mentem

{ was full of deceit.
 { esse plenam doli.

M O R A L.

{ Consider what any one advises thee. Many
 { Cogita quid quis suadet. Muli

{ advise things profitable not to thee, but to
 { suadent utilia non tibi, sed

{ themselves.
 { sibi.

{ Of the Crow 14. and the Pitcher.
 { De Cornice 14. & Urna.

Feb. 105.

{ THE thirsty Crow found a Pitcher of Water,
 { Sitibūda Cornix reperit Urnam Aquae,

{ but the Pitcher was deeper than what could be
 { sed Urna erat profundior quā ut posset

{ touch'd by the Crow. He endeavours to pour out
 { cōtingi à Cornice. Conātur effundere

the

{ the Pitcher, but cannot. Then he throws in
 { Urnam, nec valet. Tum injectat

{ little stones pick'd out of the Sand; by this means
 { scrupulos lectos ex Arēnā; hoc modo

{ the Water is raised, and the Crow drinks.
 { Aqua levatur, & Cornix bibit.

M O R A L.

{ Sometimes that which thou canst not do by
 { Intērdum id quod non potes efficere

{ Force, thou may'st effect by Prudence and Counsel.
 { Vi, efficias Prudentiā & Consilio.

Fab. 106.

{ Of the Lion and the Hunter.
 { De Leōne & Venatore.

{ THE Lion contends with the Hunter. He
 { Leo litigat cum Venatore.

{ prefers his prowess, to the prowess of a Man.
 { Præfert fortitudinem, fortitudini Hominis.

{ After a long wrangling, the Hunter leads the Lion
 { Post longa jurgia, Venator ducit Leōnem

{ to a Tomb, in which there was engraven
 { ad Mausolæum, in quo erat sculptus

{ a Lion laying his head in a Man's lap. The
 { Leo depōnens caput in Viri gremium,

{ Beast denies that that was proof enough. For
 { Fera negat id esse indicii satis. Nempe

Men

{ Men, saith he, engrave what they please, but
 { Homines, ait, sculperé quod vellens, quod

{ if Lions were Artificers, then a Man would be
 { si Leōnes forent Artifices, jam Virum sculptum

{ engraven under a Lion's feet.
 { iri sub Leōnis pedibus.

M O R A L .

{ Every one, as much as he can, both does and
 { Quisque, quoad potest, & facit &

{ says, that which he thinks to be advantageous
 { dicit, quod putat prodēsse

{ to his Cause and Party.

{ suæ Causæ & Partii.

{ Of the Boy and the Thief.
 { De Puero & Fure.

Feb. 107.

{ A Boy sat crying by a Well. The Thief
 { Puer sedēbat flens apud Puteum. Fur

{ asks the cause of his weeping. The Boy says,
 { rogat causam flendi. Puer dicit,

{ that a Pot of Gold, the Rope being broke, had
 { Urnam Auri, Fune rupto, inci-

{ fallen into the Water. The Man strips himself,
 { disce in Aquam. Homo exuit se,

{ leaps into the Well, seeks it. The Vessel not
 { insilic in Puteum, quatit. Vase non

being

{ being found, he comes up, and there finds neither
 { invento, conscendit, atque ibi invenit nec

{ the Boy, nor his own Coat. For the Boy taking
 { Puerum, nec suam Tunicam. Quippe Puer sublata

{ the Coat, had run away.
 { Tunicâ, fugerat.

M O R A L.

{ They are cozen'd sometimes, who are wont
 { Falluntur interdum, qui solent
 { to deceive.
 { fallere.

Fab. 108.

{ Of the Country-man and the Steer.
 { De Rustico & Juvenco.

{ A Country-man had a Steer, impatient of the
 { Rustico erat Juvencus, impatiens.

{ Yoak, and all sorts of Bonds. The cunning Fellow
 { Jugi, omnisque Vinculi. Astutus Homo

{ cuts off his Horns (for he strook with his Horns)
 { refecat Cornua (nam petebat Cornibus)

{ then he tied him to the Plow, not to the Cart,
 { tum jungit aratro non Currui,

{ that he might not, as he was wont, kick his
 { ne ut solet, pulsaret calcibus

Master.

{ Master. He himself holds the Plow, *rejoycing*
 { Herum. Ipse tenet Scivam, *gaudens*

{ that he had effected by his Industry that he was
 { effectisse Industria ut foret

{ now safe, both from his Horns and his Hoofs.
 { jam tutus, & a Cornibus & Ungulis.

{ But what happen'd? The Bullock ever now and
 { Sed quid evenit? Taurus subinde

{ then resisting, scattering the Sand with his Feet,
 { resistens, spargendo Arenam Pedibus,

{ fills with it the Face and Head of the Country-
 { opplet eâ Os Capusque Ru-

{ man.
 { stici.

M O R A L.

{ There are some so intractable, that they cannot
 { Sunt nonnulli sic intractabiles, ut non queant

{ be manag'd with any Art or Contrivance.
 { tractari ullâ Arte aut Consilio.

{ Of the Satyr and Country-man.

{ De Satyro & Rustico.

Feb. 109.

{ A Certain Satyr, when he was very cold, the
 { Quidam Satyrus, cum vehemēter algēret,

{ Winter Frost raging exceedingly, is led
 { Hybērno Gelu saviēte supra modum, inductus est

home

{ home by a certain Country-man. *Wondring why*
 { domum à quodam Rustico. *Admiratus cur*

{ the Man blew into his hands put to his mouth,
 { Homo inflaret in manus admotas ori,

{ ask'd him why he did so? He answer'd, that he
 { rogavit cur faceret ita? Is respondit, ut ea-

{ might warm his hands with the warmth of his
 { lesaceret manus tepore ha-

{ breath. And a little after, when hot Victuals being
 { litus. Paulo post, cum calidiori Edulio ob-

{ brought, he blew on his scalding Pottage. The
 { lato, inflaret in fervidam Pulsem. Sa-

{ Satyr wondring then much more, ask'd, what is
 { tyrus admiratus etiam magis, sciscitatus est, quid

{ the meaning of this? That I might cool (saith
 { sibi vult hoc? Uti refrigerem (inquit

{ he) with my breath my over-hot Pottage. Then
 { ille) balitu nimium ferventem Pulsem. Tum

{ the Satyr rising from Table: What do I hear,
 { Satyrus surgens à Mensâ: Quid ego audio,

{ saith he? Dost thou out of the same mouth blow
 { inquit? Tunc ex eodem ore efflas

{ equally both heat and cold? Fare you well,
 { pariter & calidum & frigidum? Vale,

{ I will have nothing to do with such a Man.
 { nihil mihi erit cum ejusmodi Homine.

MORAL

M O R A L.

{ His Friendship is to be avoided, who is of a
 { Ejus Amicitia vitanda est, qui bilin-
 { double tongue, and who is a Proteus in his
 { guis est, & qui Proteus est in
 { Discourse.
 { Sermone.

{ Of the Boar and the Country-man.

{ De Apro & Rustico.

Fab. II. 10.

{ THE Country-man cut off the Ear of a Boar
 Rusticus præcidit auriculam Apro.

{ that spoiled his Corn. Taking him there again,
 { vastantis Segetes. Deprehensi iterum,

{ he cut off the other. He catches him even then
 { præcidit alteram. Capit & tunc

{ returning; being taken, he carries him to Town,
 { redeuntem; captum, portat in Urbem,

{ design'd for the good Chear of his Patron. The
 { destinatum lautitiae Patroni. Bel-

{ Beast being now cut up at the meal, a Heart ap-
 { lua jam secta in convivio, Cor ap-

{ peared no where. The Master growing hot, and
 { pareret nusquam. Hero excandescēte, &

{ asking the Cooks, the Country-man answers his
 { flagitante Coquos, Villicus responderet

Patron,

{ Patron, 'tis no wonder that a Heart does not ap.
 { Patrōne, non est mirum Cor non ap.

{ pear : I believe the foolish Boar never had a
 { parere : Credo stultum Aprum nunquam habuisse

{ Heart. For if he had had a Heart, he had never
 { Cor. Nam si habuisset Cor, nunquam

{ return'd so often to my Corn, to his own damage.
 { rediisset toties ad meas segetes, in suam pernam.

{ Thus said the Country-man. But all the Guest
 { Sic Rusticus. At omnes Convivz

{ died with laughing at the folly of the Country.
 { emori risu de stultitia Ru-

{ man.
 { stici.

M O R A L.

{ The life of many Men is so senseless, that
 { Vita multōrum Hominem est adeo excors, ut

{ you may doubt whether they have any Heart,
 { possis ambigere an habeant Cor.

Fab. III. { Of the Bull 47. and the Mouse 4.
 { De Tauro 47. & Mure 4.

{ A Mouse had bit the Foot of a Bull running
 { Mus momorderat Pedem Tauri fugiens

{ into his hole. The Bull tosses his Horns,
 { in antrum suum. Taurus vibrat Cornua,

be

{ he seeks his Enemy, sees him no where. The Mouse
quærit hostem, videt nusquam Mus

{ laughs at him; because, saith he thou art strong
irridet eum; quin, inquit, es robustus

{ and big, do not therefore contemn any one
& vastus, non idcirco contempseris quemvis

{ Now indeed a little Mouse has hurt thee gratis.
Nunc quidem exiguus Mus læsit te & gratis.

M O R A L.

{ 'Tis an old saying let no man despise his
Tritum est nemo flocci pendat suum

{ Enemy.

{ Hostem.

{ Of the Country-man and Hercules.
De Rustico & Hercule.

Fab. 112.

{ A Country-man's waggon sticks in a deep
Rustici currus hæret in profundo

{ mire. Thereupon lying on his back he prays
luto. Mox supinus implorat

{ to the God Hercules. A Voice from heaven
Deum Herculem. Vox è caelo

{ thunders: thou fool whip thy horses, and thou
intonat. inepre flagella equos, &

{ thy self try at the wheels and then call upon
ipse annitere rotis & atque tam vocato

M O R A L

K

Hercules.

{ Hercules. For then Hercules being call'd will
 { Herculem. Nam tum Hercules vocatus

{ come.
 { aderit.

M O R A L.

{ Idle Wishes profit not, which truly God does not
 { Otiōsa Veta nil profunt, quæ sanè Deus non

{ hear. They say, help thy self, then God himself
 { audit. Inquiunt, iuva te, tum Deus ipse

{ will help thee.
 { iuvabit te.

Fab. II 3. { Of the Woman and the Hen.
 { De Muliere & Galinâ.

{ A Certain Woman had a Hen. which every
 { Quædam Mulier habebat Gallinam, quæ quo-

{ day laid golden Eggs. Thinking therefore that
 { tidie ponebat aurea Ova. Putans igitur

{ she was all Gold within, she kill'd her. But when
 { esse totam Auream intus, occidit illam. Sed cum

{ she found her to be like other Hens, when she
 { reperit esse similem aliis Gallinis, ubi

{ thought to be rich, she lost that Gain which she
 { putabat fore divitem, amisit tum Quæstum quem

{ had at first, with the desire of having more.
 { habebat primo, cupiditate habere plus.

M O R A L.

M O R A L.

{ This Fable signifies, that we often lose that
 { Fabula significat, quod sæpe perdimus id

{ Profit which we have in our hands, by the desire
 { Lucrum quod habemus in manibus, cupiditâ:e

{ of having more.
 { habendi plus.

{ Of the Grasshopper 46. and the Pismire 38
 { De Cicâda 46. & Formicâ 38. Fab. 114.

{ W Hen in the Summer the Grasshopper sings,
 { Cum per Æstâtem Cicâda cantat,

{ the Pismire works at his Harvest, draws Grain
 { Formicâ exercet suam Messëm, trahit Grana

{ into his hole, laying it up against Winter. The
 { in antrum, repônens in Hyemem.

{ Winter raging, the famish'd Grasshopper comes to
 { Brumâ sæviënte, famelica Cicâda venit ad

{ the Ant, begs Victuals. The Ant refuses,
 { Formicam, mendicat victum. Formicâ renuit,

{ saying that she her self work'd whilst the other
 { dicitans sese laborâsse dum illa

{ sung.
 { cantâbat.

M O R A L.

{ Who is lazy in his Youth, shall want in his
 { Qui est segnior in Juvēta, egēbit in
 { old age; and he that spares not shall hereafter
 { senēta; & qui non parcit olim
 { beg.
 { mendicabit.

Fab. 115

{ Of the Ape 12. and her two Young ones.
 { De Simiā 12. & ejus duōbus Natis.

{ THE Ape, as they say, when she has brought
 { Simia, ut ferunt, cū peperit
 { forth Twins, loves the one, and slights the other.
 { Gemēllos, diligit alterum, negligit alterum.
 { An Ape had two at a Litter, and when a Fright
 { Simia pepererat Gemēllos, atque cum Terror
 { happened, she shunning the Danger, took the
 { incidisset, vitasura periculum, prēbendit
 { beloved in her Arms, whom (whilst she flies
 { dilēctum Ulnis, quem (dum fugitat
 { headlong) she hit against a Rock and kill'd him.
 { præceps) collidit petrae atque enecat.
 { But the neglected, who had clung on the hairy
 { Neglēctus autem, qui hælerat in hirsuto
 { Back of her, running away, remain'd unhurt.
 { Tergo fugiētis, mansit incolumis.

M O R A L.

M O R A L.

{ It is wont to happen that the Parents themselves
 { Solet evenire ut Parētes ipsi

{ are often by too much Indulgence the occasion of
 { sunt sepe prae nimia Indulgentia occasio

{ Evil and Danger to the Child which they fondly
 { Mali & Periculi Filio quem temerē

{ love, he which they less love making himself
 { amant, eo quem minus amant praestante se

{ worthy and brave.
 { probum & strenuum.

{ Of the Ox 27. and the Steer.

{ De Bove 27. & Juvenco.

Feb. 115.

{ THE Ox now aged, every day drew, the
 { Bos jam grandis aeo, quotidie trahēbat,

{ The Steer free from Labour capers in
 { Juvencus expers Laboris exsultat in

{ the neighbouring Pastures, and at length insults
 { vicino Pascuis, ac tandem insultat

{ over the Fortune of the older. Brags that he was
 { Fortunae senioris. Factat se

{ signorant of the Yoak and Bonds, that he was free,
 { inscium Jugi ac Vinculi, se liberum,

{ that he was idle: that the other had his Neck
 { se otiosum: illi esse Collum

K 3

galled

{ galled with Labour. Lastly, that he was sick,
{ attritum Labōre. Denique, se glabrum,

{ and shining; that the other was ruff and shabby. The
{ ac nitidum; illum esse hirsutum ac squalidum.

{ Elder at that time truly said nothing to the con-
{ Senior tum quidem nihil con-

{ trary; But a short time after he saw this Insulter
{ tra; Sed brevi tempore post videt hunc Insultōrem

{ led to the Altar, and then spoke to him in these
{ duci ad Aras, ac tum effatur hisce

{ Words. To what is thy soft Life come? That
{ Verbis. Quo tua mollis Vita pervēnit? Istud

{ secure Idleness comes to the Ax. Now at least as
{ securum otium rediit ad Secūrim. Jam saltem ut

{ I think thou recommendedst Labour to me which
{ opinor persuādes Labōrem mihi qui

{ preserves me, rather than Idleness which now has
{ tuetur me, potius quā otium quod nunc

{ brought thee to Death.
{ traxit te ad Necem.

M O R A L.

{ To passing ones Life well, there is need of La-
{ Ad gerēdam Vitam rectē, opus est La-

{ bour and Industry. But the sluggish and given up
{ bōre & Industria. Socors autem & deditus

{ to Pleasure, gets an end of his Affairs which he
 { Voluptati, sortitur exitum suarum Rerum quam

{ would not.
 { nolit.

{ Of the Dog 6. and the Lion 7.

{ De Cane 6. & Leone 7.

Fab. 117.

{ A Dog meets a Lion, jests with him; Why
 { Canis occurrat Leoni, jocatur; Quid

{ thou Wretch worn out with Hunger dost thou run
 { tu Miser exhaustus Inedam percurre

{ about the Woods and by Places? Behold me fat
 { Sylvas & Devia? Mesperta pinguem

{ and sleek; and these I get not by Labour, but
 { ac nitidum; atq; hæc consequor non Labore, sed

{ with Idleness. Then quoth the Lion, thou hast
 { otio. Tum Leo, habes

{ indeed thy good Cheer, but Fool thou hast also
 { quidem tuas Epulas, sed Stolide habes etiam

{ Chains. Be thou a Slave, who canst live in
 { Vincula. Esto tu Servus, qui potes

{ Servitude; I truly am free, nor will be a Slave.

{ Servire; Ego quidem sum liber, nec volo Servire,

M O R A L.

{ *The Lion answer'd handsomly, for Liberty is*
Leo respōdit pulchrè, Libētas enim est

{ *better than any thing.*
potior quibuscumque rebus.

Fab. 118.

{ *Of the Fishes 54.*
De Piscibus 54.

{ *A River Fish was carried into the Sea by the*
Fluvialis Piscis corripitur est in Mare

{ *Force of the Stream, where extolling his No-*
vi Fluminis, ubi efferens suam No-

{ *bility he contemn'd all the Sea Kind. The*
bilitatem vili pendebat omne Marinum Genus.

{ *Seal bore not this, but says, then would be the*
Phoca hoc non tulit, sed ait, tunc fore

{ *Discovery of their Nobility if taken with the Seal*
Indicium Nobilitatis si captus cum Phoca

{ *he should be carried to the Market. He himself*
portetur ad Forum. Se

{ *should be bought by the Nobility, but be by the*
emptum iri a Nobilibus, illum autem a

{ *common People.*
Plebe..

M O R A L.

M O R A L.

{ Many are so taken with the desire of Glory,
 { Multi sic capti sunt cupidine Gloriæ,

{ that they extol and vaunt themselves. But
 { ut ipsi prædicent & jactent sese. Sed

{ the Praise of his own Mouth is not allow'd
 { Laus sui Oris non datur

{ a Man for his Credit, but is received with
 { Homini laudi, at excipitur cum

{ the Laughter of the Hearers.
 { risu Auditōrum.

{ Of the Fox 15. and the Leopard 53.

{ De Vulpe 15. & Pardo 53.

Fab. 119.

{ THE Fox and the Leopard wrangled concerning
 { Vulpes & Pardus altercabāntur de

{ their Beauty; the Leopard extolling her spot-
 { Puchritudine; Pardo extollēte suam versi-

{ ted Skin, when the Fox could not prefer
 { colōrem Pellem, cum Vulpes non posset præponere

{ hers, she says. But how much handsomer am I,
 { suam, inquit. At quanto formosior ego,

{ who have not got a beautiful Body but a beautiful
 { quæ non sortitus sum speciosum Corpus sed speciosam

{ Mind,
 { Mentem,

M O R A L.

M O R A L.

{ *This Fable shows that the Beauty of the Mind*
 { *Hæc Fabula indicat quod Decor Mentis*

{ *is better than any Ornament of the Body.*
 { *est potior omne Ornātu Corporis.*

Fab. 120. { *Of the Fox 15. and the Cat 34.*
 { *De Vulpe 15. & Fele 34.*

{ *When upon a time the Fox in a Dialogue*
 { *Cum aliquādo Vulpes in Colloquio*

{ *which he had with the Cat, brag'd, that he*
 { *quod illi erat cum Fele, jactaret, sibi*

{ *had various Tricks, so that he had even a Budget*
 { *esse varias Technas, adeo ut haberet vel Peram*

{ *full of Cheats; the Cat answer'd, that she had*
 { *refertam Dolis; Felis respondit, sibi esse*

{ *only one Art to which she would trust,*
 { *duntaxat unicam Artem cui fideret,*

{ *if there were any Danger. Whilst they were*
 { *si quid esset Discriminis. Inter*

{ *talking, on a sudden the Noise of Hounds*
 { *confabulandum repente tumultus Canum*

{ *towards them is heard. Then the Cat leap'd up*
 { *accurentium auditur. Ibi Felis subiliit*

{ *into a very high Tree, whilst the Fox in the*
 { *in altissimam Arborem, cum Vulpes*

mean

{ mean time surrounded by a Pack of Hounds, is
interim cincta agmine Canum,

{ taken.
capitur.

M O R A L.

{ The Fable intimates that some times one De-
Fabula innuit nonnunquam unicum Con-

{ sign alone so it be right and effectual, is better
solummodo id sit rectum & efficax præstabilius esse

{ than many Tricks and frivolous Projects.
quam plures Dolos & frivola Consilia.

{ Of the King and the Apes 32.

{ De Rege & Simiis. 32.

Fab. 121.

{ A Certain Egyptian King taught some Apes,
Quidam Ægyptius Rex instituit aliquot Simias,

{ that they learn'd the Action of Dancing. For
ut perdiscerent Actionem Saltandi. Nam

{ as no Animal comes nearer to the Figure
ut nullum Animal accedit propius ad Figuram

{ of a Man; so neither does any other either better,
Homini; ita nec aliud aut melius,

{ or more willingly, imitate humane Actions.
aut libentius, imitatur humanos, Actus.

{ Therefore being taught the Art of Dancing they
Itaque edocæ Artem Saltandi

forthwith

{ forthwith began to dance being clad in purple
 { *prosinu coep̄erunt saltare indūtæ purpureis*

{ Garments, and in Vizards: This Spectacle won
 { *Vestimentis, ac Personatæ: Spectaculum mirum*

{ derfully pleased now for a good while; until
 { *in modum placēbat jam multo tempore; donec*

{ a Wag amongst the Spectators threw
 { *quispiam Facētur è Spectatoribus abjicit*

{ amongst them some Nuts which he privately
 { *in medium Nuces quas clanculum*

{ carried in his Pockets. Then presently the Apes,
 { *gestābat in Loculis. Ibi statim Simiæ,*

{ as soon as they saw the Nuts, forgetting their
 { *simul atque vidissent Noces, oblītæ*

{ Dance, began to be what before they were, and
 { *Chorēæ, coep̄erunt esse id quod fuerant, ac*

{ on a sudden from Dancers return'd to Apes:
 { *repente è Saltatricibus redierunt in Simias:*

{ and tearing their Vizards, and rending their
 { *contritiſque Personis, dilaceratiſque*

{ Cloaths, fought amongst themselves for the
 { *Vestibus, pugnābant inter se pro*

{ Nuts; not without the very great Laughter
 { *Nucibus, non sine maximo Risu*

{ of the Spectators.
 { *Spectatorum.*

M O R A L.

{ *This Fable admonishes, that the Ornaments*
Hæc Fabula admonet, Ornamenta

{ *of Fortune do not change the Dispositions of men.*
Fortunæ non mutare Ingenium hominū.

{ *Of the Ases II. and the Travellers.*
De Asino II. & Viatoribus.

Fab. 122.

{ **T**WO Men when by chance they had lit upon
Duo quidam cum fortè fortunā nacti sunt

{ *an Ases in a solitary Place, they began to strive*
Asinum in desertis Locis, cœperunt contendere

{ *between themselves, which of the two should lead it*
inter se, uter eorū abduceret

{ *Home as his own. For it seem'd to be equally*
Domum uti suam. Nam videbatur pariter

{ *offer'd to them both by Fortune. They wrang-*
objectus utrique à Fortunā. Illis alter-

{ *ling one with another concerning this Matter,*
contendebant invicem de Re,

{ *the Ases in the mean time withdrew himself, and*
Asinus interim subdixit sese, ac

{ *neither of them got it.*
neuter eo potius est.

M O R A L.

M O R A L.

{ Some lose the present Advantage which
 { Quidam excidunt a presentibus Commodis quibus
 { through Ignorance they know not how to use.
 { ob Inscitiam nesciunt uti.

Fab. 123.

{ Of the Fishermen.
 { De Piscatoribus.

{ Some Fishermen, casting their Nets, drew
 { Aliquot Piscatores, jacto Reti, eduxē.
 { out Tortoises. When they had divided them
 { runt Testudines. Cum essent partiti ea
 { amongst themselves, nor were able to eat them
 { inter se, neque sufficerent comedēdis
 { all up, they invited Mercury by chance
 { omnibus, invitarunt Mercurium fortē
 { coming that way to their Feast. But he un-
 { accedentem ad Convivium. At is in-
 { derstanding that he was invited not at all
 { telligens se vocari neutiquam
 { out of Kindness, but that he might ease them
 { Humanitatis gratiā, sed ut sublevarēt
 { of an Overcharge of Meat refused; and he bid them
 { Fastidio Cibi recusavit; iussitque
 { eat themselves the Tortoises which they had caught.
 { ut ederent ipsi suas Testudines quas cepissent.

M O R A L.

M O R A L.

which
quibus

{ Some when they have set upon a thing
 { Nonnulli posteaquam adorti sunt quippiam
 { inconsiderately beg the help of others whom
 { inconsulte implorant auxilium aliorum quos
 { they may engage in their Business.
 { admisceant suo Negotio.

{ Of the Ass II.
 { De Asino. II.

Fab. 124.

rew
uxē.bem
eatbem
dis

nce

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in-ll
m

m

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t.

{ A Certain Ass amongst the Cumans weary
 { Quid Asinus apud Cumānos pertaxus
 { of his Servitude breaking his Collar run away
 { Servitūtem abrupto Loro aufugerat
 { into the Woods; there by chance finding the
 { in Sylvam; illic fortè repertas
 { Skin of a Lion he fitted it to his Body, and so
 { Exuvias Leōnis applicābat suo Corpori, atque ita
 { carried himself as a Lion, terrifying both Men
 { se gerbat pro Leōnē, territans pariter Homines
 { and Beasts with Voice and Tail. For the Cumans
 { ac Feras Voce Gaudāque. Nam Cumāni
 { did not know a Lion. After this manner there-
 { ignōrant Leōnem. Ad hunc modum igi-
 { fore this disguised Ass reign'd for some time ta-
 { tur hic personatus Asinus regnabat aliquamdiu ha-
 ken

{ ken for and fear'd as a mighty Lion, till
bitus ac formidatus pro immāni Leōne, donec

{ certain Stranger going to Cuma who had often
quispiam Hospes profectus Cumas quifæpenumero

{ seen a Lion and an Ass, and therefore 'twas no
viderat & Leōnem, & Asinum, atque ob id non erat

{ hard for him to distinguish them, found it so
difficile ei dignoscere, deprehēdit esse

{ an Ass by the Evidence of his long Ears that hung
Asinum indicio prominentium Aurium

{ out and some other Signs, and so having
atque quibūsdam aliis Conjectūris, ac probe

{ soundly cudgell'd him, brought him home, and
fustigatum redūxit red-

{ restored him to his Master that owned him. But
diditque Domino agnoscenti.

{ in the mean time the Ass now known, mov'd
Interim autem Asinas jam agnitus concitābis

{ no small Laughter in all the Cumans whom he
non mediocrem Risum omnibus Cumānis, quos

{ had a good while almost, frighted to death with
dudum propemodum exanimaverat mi-

{ fear, being believed to be a Lion.
tu, creditus Leo.

MORAL

M O R A L.

{ We do not easily cover those faults which
 { Haud facile tegimus vitia quæ

{ have grown up with us from Children.
 { adoleverunt nobiscum a pueris.

{ Of the Beetle 54. and the Eagle 12.
 { De Scarabæo & Aquilâ. Fab. 125.

{ THE Beetle upon a time being slighted by
 { Scarabæus aliquādo spretus ab

{ the Eagle began to think of taking re-
 { Aquilâ cœpit cogitare de summendâ vin-

{ venge by some means or other. She searches out
 { dictâ quoquo pacto Pervestigavit

{ where the Eagle placed her nest. The Beetle
 { ubinam Aquila collocasset nidum. Scarabæus

{ crept to it and threw down her Eggs. The Eagle
 { adrepsit & dejecit Ova. Aquila

{ when she had often changed her dwelling,
 { cum sæpius commutasset domicilium,

{ and profitted nothing by it, she went to Jupiter
 { neque proficiens quicquam, adit Jovem

{ her Patron, lays open her calamity, He bids
 { Patrōnum, exponit suam calamitatem, Is ju-

L

her

{ her that she should lay her Eggs in his lap,
 { bet ut ponat ova in suo gremio,

{ that there they would be safe. Hither also the
 { vel istic futura intuto. Et huc per-

{ pertinacious Beetle crept through the lapets
 { tinax Scarabæus prorēpsit per Caciniās

{ and folds of his garments Jove not at all
 { sinū/que vestis Jove haud quaquam

{ perceiving her. Afterwards Jupiter when he saw
 { sentiēte. Deīnde Jupiter ubi videt

{ the Eggs move and did not mind—
 { ova commovēri neque animadvertet

{ sufficiently frighted with the strangeness of the
 { satis territus novitate

{ matter, shaking out his lap threw them on
 { rei, excusso gremio dejecit

{ the ground.
 { in terram.

M O R A L.

{ This Fable teaches, that no body how little
 { Hæc Fabēlla monet, neminem quantumvis

{ soever, is to be contemn'd.
 { pusillum, esse contemnendum.

{ Of the Owl 55. and the Birds.

{ De Noctua & Avibus.

Fab. 126.

{ Formerly almost all the Birds went to
Olim prope universæ Aves adierunt

{ the Owl and asked her that she would not
Noctuam & rogârunt eam ne nidificâret

{ build hereafter in the inside of Houses, but ra-
posthac in cavis ædium sed po-

{ ther in the boughs of Trees, and among the
tunc in ramis Arborum, atq; inter

{ Leaves; therefore they shew'd [her] an Oak
frondes; quin ostendebant quercum

{ just sprung up; small, and as yet tender,
modo enatam, puillam, & adhuc tenellam,

{ in which the Owl, as [they] said, might
in quâ Noctua, ut aiebant, posset

{ sit at ease, and build her own Nest
sedere mollior, & construere suum nidum

{ for her self; but she denied [that] she would
sibi; at illa negavit se

{ do [it]: moreover gave counsel to them, in
facturam: quin dedit consilium eis

{ her turn, [that] after a space 'twould bring forth
invicem, quandoq; latitum esse

{ Bird-lime, to wit, the bane of Birds. They
viscum, videlicet, pestem Avium. illæ

{ contemn'd the counsel of one wife Owl
 { contempſere conſilium unius ſapiētis Noctua

{ being of a light and fickle ſort ; the
 { [ut] ſunt leve & volatile genus ;

{ Oak [was] now grown up, [was] large
 { quercus jam adoleverat, patula

{ and full of boughs, preſently all the Bird
 { & frondōſa, illico omnes Aves

{ fly upon it, by flocks, [they] play wantonly
 { involitant, gregātum, laſcivivunt

{ [upon the] boughs, [they] play together, and
 { ramis, collūdunt, &

{ leap about and ſing. In the mean while
 { ſubſultant & -cantillant. Interea

{ that Oak brought forth Bird-lime, and
 { ea quercus pertulerat, viſcum &

{ Men took notice of it, therefore on a ſudden
 { homines animadverterent id, ergo repēte

{ all [theſe] miſerable [little Birds] were
 { omnes miſellæ aviculæ

{ entangled alike, and a late repentance in
 { implicitæ pariter, ac ſera pœnitentia

{ vain put them [in mind] that they had
 { fruſtra ſubit eas quod

{ deſpised that whoſome Advice, and
 { ſpreſſent illud ſalubre conſilium, atque

{ this they ſay is [the cauſe] why all the
 { hoc ajunt eſſe cur omnes Bird

Birds, when they see the Owl, throng [about
 Aves, ubi viderint Noctuam, frequētes

[her] and do as it were salute [her], bring [her]
 quasi salutant, deducunt,

down, they attend, fly about her, for re-
 sectantur, circumvolitant eam, nam me-

membring her counsel, now [they] admire
 mores illius consilii, nunc admirantur

her as wise, and [they] guard her [with]
 tam ut sapientem, & stipant eam

a thick troupe, namely, that they may learn
 densa catervâ, videlicet, ut discant

from her to be wise, but I think in vain. Those
 ab eâ sapere, sed opinor frustra. Illæ

ancient Owls were wise indeed, but now
 veteres Noctuæ erant sapientes revêra, sed nunc

[there] are many Owls, which indeed
 sunt multæ Noctuæ, quæ quidem

have the feathers, and the eyes, and the beak
 habent plumas, & oculos, & rostrum

of Owls, but they have not the wisdom.
 Noctuarum, sed non habent sapientiam.

M O R A L.

[This Fable teaches us not to despise the coun-
 Hec Fabula docet ne spernas con-

cels [of one] advising well.
 filia monentis bene.

Fab. 127. { Of the Gourd and the Pine.
 { De Cucurbita & Pinu.

{ Formerly a Gourd was planted near a Pine
 { Olim Cucurbita sata erat juxta Pinum

{ which sprung up somewhat large, with broad
 { quæ extabat admodum grandis, cum patulis

{ boughs, but the Gourd when [it had] grown
 { ramis, sed Cucurbita cum crevisse

{ [by] many showers, and the moderation of the
 { multis pluviis, atq; temperamento

{ weather, it began to grow wanton, and to stretch
 { cæli, incēpit lascivire, & porrigere

{ out [its] little boughs more boldly, so that it
 { gere ramulos audacius, adeo ut

{ crept upon the Pine, and it ventur'd to rise
 { serpēbat in Pinum, & audebant surgere

{ and to twine [its] boughs and [its] leaves
 { & involvere ramos & frondes

{ boasting [of] [its] larger leaves, white flowers
 { ostendens ampliora folia, candētes flores

{ [its] large and flourishing Apples; therefore
 { prægrandia & vireſcentia Poma; itaq;

{ it swell'd [with] so much pride and haughtiness
 { intumuit tanto fastu & arrogantia

{ that it durst set upon the Pine; and, you see
 { ut ausa sit aggredi Pinum; & vides,

{ said she, *how* I excel thee (with) my large leaves,
 { inquit, ut *supero* te *amplis foliis*,

{ and in greenness, and I rise up already to [thy]
 { & in *virōre*, & *prostr̄go jamjam* ad

{ top. Then the Pine answered, which excelled
 { *cacūmen*. Tum *Pinus* respōdit, *quæ* pollēbat

{ in Age, Prudence and (in) Strength, nothing
 { *Senilē*, *Prudentiā* & *robore*, *nihil*

{ wondring at the boldness of the Gourd, I have
 { *mirātus* *audacium cucurbitæ*, *ego* per-

{ overcome many Winters, beats of Summer, and
 { *vīci* *multas Hyemes*, *calōres Æstātis*, &

{ various calamities, and as yet I remain whole,
 { *varias calamitatē*, & *aduc* *consisto integrā*,

{ but you will have less of boldness at the first
 { *sed tu habēbis minus audaciæ ad primos*

{ Frosts, when both leaves shall fall, and all
 { *rigōres*, cum & *folia concident*, & *omnis*

{ greenness shall be gone.
 { *viror abiverit*.

M O R A L.

{ We must not be proud in prosperous times.
 { *Non est superbiendum secundis rebus*.

Fab. 128. { Of the Crow 14. and the Wolves 2.
 { De Corvo & Lupis.

{ A Crow accompanieth the Wolves over the
 { Corvus comitatur Lupos per

{ high tops of the mountains, and requires a part
 { ardua juga montium, & postulat partem

{ of the prey for himself, because he followed them,
 { praeda sibi, quia secutus est eos,

{ nor had forsaken (them) at any time. Afterward
 { nec destitisset ullo tempore. Deinde

{ he was deny'd by the Wolves, as if he had not
 { repulsus est à Lupis, tanquam non

{ follow'd them, but the Prey and the Meat,
 { secutus est eos, sed prædam & cibum,

{ neither [would she] less devour the bowels of
 { nec minus voraturus fuisset exta

{ Wolves, if they were killed, than the bowels of other
 { Luporum, si occiderentur, quam exta cæterorum

{ Creatures.
 { animalium.

M O R A L.

{ What we do is not always [to be] looked on,
 { Quid agamus est non semper inspicendum,

{ but with what mind we are, when we do that.
 { sed quo animo simus, cum agamus id.

Of

{ Of the Birth of the Mountain.
 { De Partu Montis.

Feb. 129.

{ Formerly a Mountain was made big and
 { Olim Mons factus est turgidus &

{ swell'd after a wonderful manner, it seem'd
 { tumidus in mirum modum, videbatur

{ about to be delivered of something great, the
 { paritūrus aliquod magnum,

{ Neighbours run together, the Country-men are
 { Finitimi accurrunt, Agricole

{ amazed, they expect the birth of the Mountain,
 { stupent, expectant partum Montis,

{ between hope and fear. Some expected that
 { inter spem & metum. Alii putabant illum

{ Typhæus with an hundred hands, others that the
 { Typhæa centimanum, alii

{ Mountains would break out, the Mountain
 { Montes erupturos, Mons

{ bringeth forth, Mouse, [it] creeps out, and
 { parit, Mus, prodiit, &

{ that which was thought to be a Miracle by all,
 { quod putabatur fore Miraculo omnibus,

{ they turned into laughter and a jest.
 { convertērunt in risum & jocum.

MORAL

M O R A L.

{ We must not always believe great
non semper credendum magnificis

{ Promises.
Promissis.

Feb. 130. { Of the Members and the Belly.
De Membris & ventre.

{ W Hen Humane Members saw the Belly
Cum Humāni artus vidērent ventrem

{ idle they disagreed with it, and denied
otiosum discordarunt ab eo, & negaverunt

{ [it] their Service, when by this means
suum Ministerium, cum eo pacto

{ they fainted, they knew that the Belly di-
ipsi deficerent, intellexerunt ventrem di-

{ vided the Meat [it had] received throughout
videre cibos acceptos per

{ all the Members; then they returned into
omnia Membra; tum redierunt in

{ Friendship with it.
gratiam cum eo.

M O R A L.

{ Great things perish [by] Discord and
Magna res pereunt Discordiâ &

{ do avail [by] Concord.
valent Concordia.

{ Of Arion and the Dolphin.
 { De Arione & Delphino 56.

Fab. 131.

{ A Rion was an ancient and famous Player
 { Arion fuit vetus & nobilis Cantator

{ on the Harp; he was a Methymnean [by] Place
 { fidibus; is fuit Methymnæus loco

{ and Town, and a Lesbian [by] Country. Pe-
 { & oppido, & Lesbios terrâ, Pe-

{ riander King of Corinth esteemed this Arion
 { riāder Rex Corīnthe habuit eum Arionem

{ [as] a Friend, and loved [him] upon the account
 { Amicum, & amatum gratiâ

{ [of his] Art. He travelled thence from the
 { Artis. Is proficiscitur inde à

{ King to see the famous Countries [of] Sicily
 { Rege viſūrus inclytas terras Siciliam

{ and Italy; when he came thither, he pleased
 { & Italiā; ubi venisset eo, demulſit

{ both the Ears and the Minds of all [Men]
 { & Aures & Mentēs omnium

{ in the Cities of both Countries, there he was
 { in urbibus utrūſq; terræ, iſtic fuit

{ in the esteem and [in] the love of all [Men.]
 { in queſtibus & Amoribus omnium.

{ Afterward [having] gain'd a great [Sum] of
 { Poſtea copioſus grandī Money,

{ Money and a good and plentiful Estate, [be] re-
 { Pecunia & bonâ & multiâ re, infi-

{ solv'd to return to Corinth, wherefore he took
 { tuit redire Corinthum, igitur conscendit

{ Ship and hired Corinthian Mariners, as
 { navem & condixit Corinthios Nautas, ut

{ [being] more known and more [his] Friends ; but
 { Notiōres & amicitiores ; sed

{ the Corinthians [being] greedy of Money, took
 { Corinthii Cupidi Pecuniæ, cepērunt

{ Counsel to kill Arion, the Ship being [now]
 { Consilium necādo Ariōne, nave provēctā

{ in the main (Ocean) then he, when [he] per-
 { in alto tum ille, ubi in-

{ ceiving the Villany, gave [them] Money, and
 { tellēctā perniciē, dedit Pecuniam, &

{ his other [things], begging [them] only to spare
 { sua cætera, orans modo parcere

{ [his] life. The Mariners [did] so far pity
 { vitam. Nautas illatenus comisērti erant

{ his Prayers, that [they] forbore to kill
 { ejus Precum, ut temperārent infērrē necem

{ him by force [with] their own hands ; but
 { ei per vim suis manibus ; sed

{ they commanded, that he would leap headlong
 { imperābant, ut desiliret præceps

{ into the Sea in their presence. The Man being
 { in Mare coram Homo

affrighted,

{ affrighted, and all hope of Life [being]
 { territus, & omni spe Vitæ

{ lost, he begged this one [thing] that
 { perditâ, oravit id unum ut

{ before he went to Death; they would permit
 { priusquam oppeteret Mortem, permitterent

{ [him] to put on [his] Cloaths, and to take [his]
 { induere indumentâ, & capere

{ Harp, and to Sing a Song Condoleing his
 { Fides, & Canere Carmen Consolabile illius

{ Mishap. Then a desire of hearing seized
 { Casus. Tum prolabium Audiendi subit

{ the wild and cruel Mariners, he obtains that
 { feros & immânes Nautas, impetravit quod

{ which he had begg'd; and then girt after [his]
 { oraverat; atq; ibi cinctus de

{ manner, cloathed and standing on the Hatches
 { more, amictus & stans in foro

{ of the top of the Stern, he sung a Song [with
 { summæ Puppis, cantavit Carmen

{ a Voice very loud, towards [the] end
 { Voce subaltissimâ, ad postremum

{ [of his] Song he cast himself a good way
 { Cantus jecit sese procul

{ into the deep, with [his] Harp and all
 { in profundum, cum fidibus & omni

{ [his] Dressing, as he stood and he Sung, the
 { Ornâtu, sicut stabat & Cantabat,
 Mariners

{ Mariners not at all doubting but he had peri-
 { Nautæ haud quaquam dubitantes quin peri-

{ shed, they kept the Course, which [they had] be-
 { sisset, tenuerunt Cursum, quem cep-

{ gun. But a new and a wonderful, and just
 { rank. Sed novum & mirum, & pium

{ deed happened, the Dolphin swam [among
 { facinus contigit, Delphinus adnatābat inter

{ the waves, and lifted [him] above the waters,
 { undas, & vectābat super fluctus,

{ putting up [his] back, and carried him to Ta-
 { ediro dorso, & devehēbat eum. Te-

{ snarus in the Lacædemonian Country, [his] Body
 { narum in Laconicam Terram Corpore

{ [being] safe and [his] Apparel then Arion
 { incolumi & Ornātū tum Arion

{ went to Corinth from that [place] and showed
 { petēbat Corīnthiam ex eo & offerēbat

{ himself to Periander the King just as he was carried
 { sese Periandro Regi talem qualis vectus erat

{ by the Dolphin, and told to him the thing
 { Delphīno, & narrābat ei rem

{ as it fell out, the King did little believe
 { sicut acciderat, Rex parum credēbat

{ these [things] he commanded Arion to be kept,
 { ist hæc jubēbat Arionem custodiri,

{ (as tho' he had deceived) and be Dissemblingly
 { (quasi falleret) & Dissimulāter

did

{ did ask the *Mariners* [being] found, while *Arion*
 { interrogābat *Nautas* requisitos, dum *Arione*

{ [was] kept up, what they had heard of *Arion*
 { obligāto, ecquid audissent super *Arionem*

{ in those places from whence they came. They
 { in locis unde venissent. Illi

{ said that *Man* was in the Country of *Italy*
 { dicēbant quod *Homo* fuit in *Terrā Italiæ*

{ when [they went thence, and that he was
 { cum irent inde, & ille agitābat

{ well there, and flourished [with] the loves and
 { bene illic, & florēbat studiis &

{ delights of the Cities, and [that] he was for-
 { delectationibus Urbium, atq; fortunatus

{ fortunate both in Favour and Money; then among
 { erat & in Gratia & Pecunia; tum inter

{ these words of them *Arion* came forth with the
 { hæc verba eōrum *Arion* extābat cum

{ Harp, and the Cloaths with which he cast
 { Fidibus, & indumentis cum quibus ejacularetur

{ [himself] into the Sea, the *Mariners* [being]
 { le in *Salum*, *Nautas*

{ stupefied and convicted could not deny [it]
 { stupefactos & convictos non potuisse ire inficias.

M O R A L

{ This Fable teaches, sometimes more of pity
 { Hæc Fabula docet, aliquādo plus clementia

[is]

{ [is] to be found in brute Beasts than in the
inveniri in brutis Animalibus quam in his

{ Men, who have nothing of worth be-
Hominibus, qui habent nihil pensi pra-

{ sides Riches, and nothing of humanity except
ter Opes, & nihil humanitatis prae-

{ shape.
figuram.

Feb. 132. { Of the Spider 57. and the Gout.
De Aranea & Podagra.

{ THE Spider [being] a little more quiet from
Aranea Paululum quietior ab

{ [her] work of weaving, walked out seasonably,
opere texendi, deambulabat commodum,

{ upon the account of refreshing [of her] Mind;
gratia relaxandi Animi;

{ the Gout offereth her self to meet her, although
Podagra praebet se obviam ire huic, tamen

{ [she could] scarce keep pace [with her] with uneven
vix assequeretur ambiguis

{ strides. Howsoever the Journey of that Day
passibus. Utcumq; itinere ejus Diem

{ [being] passed they were not far from a Town,
emenso aberant non longe ab Oppidulo,

{ to which the Inhabitants of the Country gave
cui incolae Regionis indiderunt

a Name,

{ a name [to wit] Fortune, [both take [this]
 { nomen Tyche, uterq; init

{ counsel to seek out an Host of her condition,
 { consilium peruestigare hospitem suae conditionis,

{ the Spider by chance repairs to the House
 { aranea non operâ datâ divērtit ades

{ of a certain rich Citizen, and there [she]
 { cujūsdam opulenti Civis, & ibi

{ hangs up her Webs on every side and
 { praeendebat suas Telas quaquavērsim &

{ stretches out [her] Nets, presently I know not
 { praeendebat Retia, illico nescio

{ what hideous People came in, who demolished
 { qui Trygodæmones aderant, qui demoliebāntur

{ [her] Weavers Shop, therefore her Building
 { Textrinam, itaq; ejus Aedificium

{ was momentary whereso're she turned, for
 { erat momentaneum quocūq; se verteret, nam

{ [she] could no where escape the Besomes of
 { possit nusquam effugere Scopas

{ the quick-sighted Sweepers ; [she was] mise-
 { oculatorum Scopariorum; mise-

{ rable indeed, who alone was vexed and
 { ra plane, quæ sola angebātur &

{ troubled in so great plenty of all things,
 { perturbātur in tantâ affluentia omnium rerum,

{ but the Gout, like a Begger, scarce got
 { sed Podagra, instar mendicabuli, vix im-

{ *leave* [to enter] the Cottage of a certain
 { *petrābat* Tuguriolum *cujuspiam*

{ Poor Man, *when* she had sat down in *that* place,
 { Egēni, *cum* decubuisset *id* loci,

{ she was not *sensible* of *nothing* of miseries.
 { non *experiebatur* *nihil* *miseriarum*.

{ Course Bread was set before [her] for Supper,
 { *Cibarius* Panis *apponebatur* Cœnaturiēti,

{ and a Pot of Water [when she could] *scarce* gape
 { & Hydropoterium *vix* hiāti

{ [her] *chaps* were so dry; a wooden Bed
 { *faucibus* *aridis*; *lignæ* Torus

{ was made with *no* leaves, [with] *no* grafs,
 { *insternebatur* *nullis* *frondibus*, *nullo* *gramine*,

{ but with small *chaff* [for her when] weary
 { *sed* *prætenuibus* *paleæ* *labascēti*

{ [with the] *days* Journey. And 'tis not *my*
 { *dūrno* *Itinere*. Atq; non est *buju*

{ purpose to tell how *they* agreed [with her]
 { *instituti* *dicere* *quàm* *conveniēbant*

{ *soft* Limbs, and how *the* hard Bedding
 { *mollibus* *Membris*, & *quàm* *dura* *Stragula*

{ and course *Ruggs* with her Skin [as I may say]
 { & *barbari* *Villi* *Cuticulæ* [*ut* *Dixerim*]

{ of Silk, *that* stately Planet, which *behold*:
 { *Holofericæ*, *illo* *augūsto* *Sydere*, *quod* *intuētur*

{ all [things] *scarce* rising, *again* the Spider;
 { *omnia* *vix* *oriēte*, *rursum* *Aranea*
 and

{ and the Gout met ; and the Spider first
{ & Podagra convēnere ; & Aranea prior

{ tells the troubles of the passed Night, sometimes
{ denārrat molestias prāteritæ Noctis, nunc

{ blaming the neatness of the Master, and
{ exprobrans munditiem Heri, &

{ sometimes the too great observance of the
{ nunc nimium observantiam fa-

{ Servants, the Gout relates many [things]
{ mulōrum, Podagra comminiscitur complūra

{ of the Poverty of her Host ; neither has [she]
{ de Egestate sui Hospitū ; nec habet

{ leisure to show the blue marks, which the
{ otium admonstrāre lividas vibices, quas

{ hard Bedsted had imprinted [in her] tender
{ adamantina Fulcra impresserant tenellæ

{ Skin. They make an agreement, hereafter
{ Cuticulæ. Ineunt consilium, deinceps

{ the Spider ought to enter the Cottages of
{ Araneam debere subingredi Tuguria

{ Poor [Men] but the Gout to enter the Courts
{ pauperum sed Podagram intrāre Aulas

{ of Rich [Men] the Spider embraces this Opinion,
{ Divitum Aranea vadit banc Opinīonem,

{ the Gout the same. Now Night coming on ;
{ Podagra itidem. Jam Tenebris incrementibus,

{ they approach to a certain City ; the Gout not
{ approximant cuipiam Urbi ; Podagra non

{ unmindful of the agreement, stole
 { immemor instituti, illatebrāvit

{ softly into the House of a certain Rich
 { pedetēntim in Domum cuiusdam Opulēti

{ [Man] who was esp'y'd by luck by the Master.
 { quā conspectā commodum ab Hero.

{ Good Gods ! with what kindness, with what
 { Dii Boni ! quā benevolentia, quibus

{ complements is she received ? Swan-down Beds
 { nominibus excipitur ? Olorinae culcitrae

{ and Bolsters stuffed with under-wing Feathers
 { & Toralia referta subalaribus Plumis

{ of Partridges are put under [her] I omit the sweet
 { Perdicum supponuntur Tacēo dulce

{ Wine, the black, the Lesbian, the Tarentine
 { Vinum, nigrum, Lesbium, Tarēntum

{ [Wines.] I am silent of the Fig-peckers the Phea-
 { Taceo Fice-dulas Phae-

{ sants. In short, [there was] nothing of delight,
 { siānos. In summa, nihil deliciarum,

{ which [she did] not enjoy. The Spider puts
 { quod non exhaustiēbat. Aranea

{ in order [her] Webs, hangs up [her] Nets where
 { orditur Telas, suspendit Retia quaque.

{ soe're the Walls lie open, [she] labours with
 { versusum Parietes interpatent, incumbit

{ Hands & Feet, [in her] orbicular Work,
 { Manibus & Pedibus, orbiculāri Opere,
 [she]

{[she] mends the broken, finishes what's begun,
reficit abrupta, perficit incēpta,

{& [as I may say] governs in an empty House,
& [ut dicam] dominatur in vacua Domo,

{[she] fears no treacheries, no open Onsets;
formidat nullas insidias, nullas insultus;

{nay, indeed, now [she is] above every Besome;
imo, etiam, jam superior omni Scopā;

{not long after the Gout meets the Spider, and
non multo post Podagra convenit Araneam, &

{largely praises her delights and happiness.
ampliter extollit suas delicias & felicitatem.

{The Spider sets out her Empire with wonderful
Aranea exornat suum Imperium miris

{Praises and [her] liberty of weaving. Lastly,
Laudibus & libertatem texendi. Deniq;

{this resolution pleased both, and whithersoever
hæc sententia placuit utriq; & quorsumcūq;

{they travelled, the Gout ought to repair to
proficiscerentur, Podagram debere divertere in

{the Houses of Rich Men, but the Spider in the
Domos Divitum, sed Araneam in

{Cottages of Poor [Men.]

{Tuguria Pauperum.

M O R A L.

{ Although *this* Fable *can* be applied to
 { Tamēſi hæc Fabula queat accommodārī ad

{ various uses, yet it declareth *this*, especially
 { varios usus, tamen declārat id, imprimis

{ one [Man] to be more fortunate [in] a place, [then]
 { alium eſſe fortunatiōrem loco,

{ another, besides the Courts to be receptacles of
 { alio, præterea Aulas eſſe domicilia

{ Diseases. Lastly, there is no where greater
 { Morbōrum. Adultiſimum, eſſe nuſquam majōrem

{ liberty, than where [there is] leſs of Riſhes.
 { liberiſſimam, quam ubi minus diſſimulandi.

Fab. 133. { Of a Mouſe 4. born in a Cheſt.
 { De Mure 4. nato in Ciftā.

{ A Mouſe born in a Cheſt, had led almoſt
 { Mus natus in Ciftā, duxerat fere

{ all [her] Life there [being] fed [with] Nuts,
 { omnem Vitam illic paſtus Nucibus,

{ which were wont to be kept in it; but whilſt
 { quæ ſolēbant ſervārī in eā; fed dum

{ [ſhe was] ſporting about the ſides of the Cheſt [ſhe]
 { ludens circa oras Ciftæ

{ fell down, and ſought an aſcending, [ſhe] found
 { deciſiſſet, & quæreret aſcēſum, reperit
 dainties

{dainties prepared very curiously, which when
 {epulas paratas lautissimæ, quas cum

{[she had] begun to taste, says she, how foolish
 {cepisset gustare, inquit, quam stultus

{have I been hitherto, who thought nothing in the
 {fui hactenus, qui putabat nihil in

{whole Globe of the Earth better [than] my Chest,
 {toto Orbe Terrarum melius meâ Cistulâ,

{see [with] how much sweeter Food am I fed here.
 {ecce quam suavioribus Cibis vescor hic,

M O R A L.

{This Fable sheweth [our] Countrey is not so
 {Hæc Fabula indicat Patriam non ita

{to be loved, if it is mean, as not to go to other
 {diligendam, si sit ignobilis, ut non adeamus alia

{Places, when there we can be more happy.
 {Loca, cum alibi possimus esse beatiôres.

{Of the Country-man that had obtain'd
 {De Rustico impetrato Fab. 134.

{that Wheat might grow without Beards.
 {ut Triticum nasceretur absq; aristis,

{A Country-man had obtained of Ceres that
 {Rusticus impetraverat a Cerere ut

{Wheat might grow without Beards, lest it
 {Triticum nasceretur absque Aristu, ne

{ might hurt the hands of the Reapers and Threshers,
 { *laderet manus Metentium & Triturantium,*

{ which when it ripened it was devoured by the
 { *quod ubi inaruit depastum est* a

{ little Birds. Then the Farmer said, how
 { *minutis Avibus. Tum Rusticus inquit, quam*

{ worthily do I suffer, who on the account of a
 { *digna patior, qui causa*

{ small commodity, I have lost very great
 { *parva commoditatis, Perdidi quam maxima*

{ Profits.
 { *Emolumenta.*

M O R A L.

{ This Fable shows, [that] small inconveniences
 { *Hæc Fabula indicat, parva incommoda*

{ must be compensated [with] a greater Profit.
 { *pensanda majori Utilitatē.*

Fab. 135. { Of the Hawk 58. pursuing a Pidgeon 18.
 { *De Accipitre 58. insequente Columbam 18.*

{ **W** Hile the Hawk [was] pursuing a Pid-
 { *Cum Accipiter insequeretur Co-*

{ geon [with] a speedy flight, he entred a Farm-
 { *lumbam præcipiti volatu, ingressus est Vil-*

{ House and was caught by the Farmer, whom he
 { *lam & captus est a Rustico, quem*
 { intreated

{intreated kindly that he [would let] him go, for
 {obsecrābat blandē ut dimitteret e, nam

{[he] said [I have] not hurted you.
 {dixit non laesi te.

M O R A L.

{This Fable shows, [those] [to be] deservedly
 {Hæc Fabula indicat, merito

{punished, who strive to hurt [the] innocent.
 {puniri, qui conantur lædere innocētes.

{Of the Spider 57. and the Swallow 17.

{De Aranea 57. & Hirundine 17. Fab. 136.

{A Spider being vexed against a Swallow
 {Aranea excandescens in Hirundinem

{who caught Flies her Food, [she] hung
 {quæ capiebat Muscas suum Cibum, suspenderat

{[her] Nets over the Doors through which [she]
 {Retia in Foribus per quas

{[was] wont to fly, that [she might] catch her,
 {solēbat volitare, ut caperet eam,

{but the Swallow flying carried the Nets with
 {sed Hirundo advolans portabat Retia cum

{[the] Weaver through the Air. Then the Spider
 {Textrice per Aera. Tum Aranea

{hanging in the Air, and knowing [that] she
 {pendens in Aere, & intelligens se
 [was]

{ [was] now about to die, said, how justly do
 { jamjam peritūra, dicēbat, quān justē

{ I suffer these [things] who scarce catching the least
 { patior hæc quæ vix capiens minima

{ flying [Insects] [by the] greatest labour, thought
 { volatilia maximo labōre, credidi

{ to entangle so great Birds.
 { deprehendere tam magnas Aves.

M O R A L.

{ [We are] advised [by] this Fable, [we should]
 { monēmur hæc Fabulā,

{ not undertake [things] too great [for our]
 { ne aggrediāmur majōra

{ strength.
 { viribus.

Fab. 137. { Of the Country-man about to pass a
 { De Rustico transitūro

{ River.
 { Amnem.

{ A Country-man would pass over a River,
 { Rusticus transitūrus Torrēntem,

{ which by chance had grown big [with] showers;
 { qui fore excreverat imbris;

{ he sought a Ford, and when [he had] first
 { quærēbat vadum, & cum primum
 tried

{ tried that part of the River, which seemed
tentasset eam partem fluminis, qua videbatur

{ [more] quiet and still, he found that deep-
quietior & placidior, reperit eam altio-

{ er than he thought [in his] mind. Again,
rem quam opinatus erat animo. Rursus,

{ where he found [it] shallower and safer, there
ubi inventit breviorē & tutiorē, ibi

{ the River ran [with] a greater noise.
Fluvius decurrēbat majoris strepitu.

{ Then said he with himself, how [much] safer
Tum inquit secum, quam tutius

{ can we trust [our] life to murmuring
possumus credere vitam clamōsis

{ Waters, than to the quiet and silent.
Aquis, quam quētis & silentibus.

M O R A L.

{ [We are] advised [by] this Fable, that [we
admonemur hanc Fabulā, ut

{ [should] less fear [Men] full of words and
minus extimescāmus verbōsos &

{ [threatning, than still [Men.]
minātes, quam quētos.

of

Fab. 128. { Of the Pidgeon 8. and the Mag-Pie 40
 { De Colūmbâ 8. & Picâ 40

{ A Pidgeon [being] ask'd by a Pi,
 { Colūmbâ interrogatâ a Picâ,

{ what did induce her build her Nest always in
 { quid induceret eam ut nidificaret semper in

{ the same place, when her young ones always
 { eodem loco, cum ejus pulli semper

{ were taken thence ; she answered, an unsuspi-
 { surriperentur inde ; respondit, lapsa simpli-

{ cious temper.
 { citas.

M O R A L.

{ This Fable sheweth [that] good Men oftentimes
 { Hæc Fabula indicat bonos viros sæpe

{ to be easily deceived.
 { facile decipi.

Fab. 129. { Of the Cuckow 58. and the Hawk.
 { De Cuculo 58. & Accipitre.

{ A Cuckow [was] jeer'd by the Hawk,
 { Cuculus irrisus ab Accipitre,

{ because since she was equal [in] Body, and not
 { quod cum esset par Corpore, & non unlike

{ unlike [in] colour, for narrowness of Spirit,
abſimilis colore, præ anguſtia animi,

{ [he would] rather feed on Earth Worms,
potius veſceretur Terrēis Vermibus,

{ than [on] ſweet Fleſh of other Birds.
quam ſuavibus Carnibus aliārum Avium.

{ She ſaw, after a few days, the Hawk caught
Vidit, poſt paucis diēbus, Accipitrem captum

{ by a Country-man, whoſe Pidgeons he purſued
a Ruſtico, cujus Columbas inſectabatur

{ to hang from an high Turret for the terror
pendere ex altā Turre ad metum

{ of the reſt. To whom the Cuckow ſaid, Friend,
ceterōrvm. Cui Cucculus inquit, Amice,

{ how [much] better had it been for you to Hunt
quam melius fuiſſet tibi venari

{ Worms, than to make after other [Mens]
Vermes, quam impetere aliēnas

{ Birds.
Aves.

M O R A L.

{ This Fable ſheweth the Life of them to be
Hæc Fabula indicat Vitam eōrum eſſe

{ ſafer and more liked of, who are content
tutiorē & magis probādam, qui ſunt contenti

{ [with] their own things without danger, than
ſuis rebus ſine periculo, quam
theirs,

{ theirs, who coveting other [Mens] under-
 { illorum, qui appetentes aliēna ade-

{ go great dangers of life.
 { unt magna discrimina vitæ.

Fab. 140. { Of the As 11. and the Calf 60.
 { De Asino 11. & Vitulo 60.

{ A N As and a Calf feeding in the same
 { Asinus & Vitulus pascētes in eodem

{ Pasture, perceived the Enemies Army
 { Prato, præsenferant Hostilem Exercitum

{ to approach by the sound of a Bell. Then the Calf
 { adventāre sonitu Campāne. Tum Vitulus

{ said, O Companion, let us fly hence, lest that the
 { inquit, O Sodalīs, fugiāmus hinc, ne

{ Enemies lead away us (as) Captives. Says (the
 { Hostes abducant nos Captivos. Inquit

{ As) do thou fly, whom the Enemies are accus-
 { tu fuge, quem Hostes consuev-

{ ed to kill and eat [it.] Nothing profits an As,
 { rum occidere & esse. Nihil interest Asini,

{ to whom the same Article of carrying a Burden
 { cui eadem Conditio ferēdi Oneris

{ is offered every where.
 { est proposita ubique.

M O R A L.

{ This Fable advises Servants not to fear
 { Hæc Fabula admonet Servos ne formident
 greatly

{ greatly to change Masters, if [those which]
 { magnopere mutare Dominos, si futuri

{ are to come are not worse [than the] for-
 { non sunt deteriores pri-

{ mer.
 { ribus.

{ Of a Fox 15. and Women eating Fab. 141.
 { De Vulpe 15. & Mulieribus edentibus

{ Hens.
 { Gallinas.

{ A Fox passing by a certain Farm-House,
 { Vulpis transiens quendam Villam,

{ saw a company of Women eating
 { conspexit castrum Mulierum comedentium

{ a great many Hens very daintily Roasted,
 { plurimas Gallinas opipare Asatas,

{ [with] a deep silence; to whom turning,
 { alto silentio; ad quas conversa,

{ says she, what outcries and barking of Dogs
 { inquit, qui clamores & latratus Canum

{ would [there] be against me, if I should do
 { essent contra me, si ego facerem

{ that which ye do. To whom a certain old
 { quod vos facitis. Cui quaedam A-

{ Woman answering, [thou] worst of Creatures,
 { nus respondens, pessima Animalium,
 says

{ says she, that which we eat are our own,
 { inquit, quæ nos comedimus sunt nostra,

{ but you stealest other [Mens].
 { sed tu furâris aliëna.

M O R A L.

{ This Fable advises us, not to think 'tis fit
 { Hæc Fabula admonet nos, ne putemus licere

{ for us (to do that) with others (things) which
 { nobis in aliëna quod

{ 'tis fit for the right Masters.
 { licet propriis Dominis.

Fab. 142. { Of the fat Capons and a lean one.
 { De pinguibus Caponibus & macro.

{ A Certain Man brought up a great many
 { Quidam Vir nutricaverat complures

{ Capons shut up in the same Coop, who
 { Capones inclusos in eodem Ornithobosco, qui

{ were made fat all except one, whom
 { effecti sunt pingues omnes præter unum, quem

{ they mocked as lean. The Master [being]
 { irridēbant ut macilentum. Dominus

{ to receive Guests with a neat and sumptuous
 { accepturus Hospites lauto & sumptuoso

{ Banquet, commands the Cook, that he should kill
 { Convivo, imperat Coquo, ut interimat

and

{ and dress those which he found fatter : The
 & coquat quos invenerit pinguiōres :

{ fat ones bearing this, troubled themselves,
 Corpulēti audiētes hoc, afflictabant sese,

{ saying, by how much had it been better for us
 dicētes, quanto praeſtitisset nos

{ to be lean ?
 esse macilētos ?

M O R A L.

{ This Fable was invented for the comfort of
 Hae Fabula conficta est in solāmen

{ Poor [Men] whose Life is safer than
 pauperum quorum Vita est tutior quam

{ Rich [Mens.]
 Divitum.

{ Of the Swan 61. Singing at [her] Death,
 De Cygno 61. Canēte in Morte,

{ and was blam'd by the Stork.
 & reprehēso a Ciconiā.

Fab. 143.

{ A Swan dying, was asked by the Stork
 Cygnus moriens, interrogabatur a Ciconiā

{ why she sent forth far more sweet Notes at
 cur emitteret multo suaviōres Sonos in

N

[her]

{[her] *Death* (which *other* *Creatures* [do] *so*
Morte (quam *cætera* *Animalia* *adeo*

{[much] *dread*) than in all [her] *Life*,
(exbōrrent quam in omni *Vitâ*,

{seeing that [she] *ought* rather to be *sad*.
cum *debēret* potius *esse* *mæstus*.

{*To whom* the *Swan* *said*, because [I shall] not
Cui *Cygnus* *inquit*, *quia* *neq;*

{be vexed *any more* [with the] *care* of *seeking*
cruciābor amplius *curā* *quærendi*

{*Food*.
Cibi.

M O R A L.

{*This Fable* *adviseth*, not to *dread* *Death*,
Hac Fabula *admonet*, ne *formidēmus* *Mortem*,

{*by which* all the *Miseries* of this *Life* are cut off
qua *omnes Miseriæ* *hujus Vitæ* *præciduntur*

Fab. 144. {*Of* the *Beam* and the *Oxen* 27. *drawing*
De Trabe & *Bobus* 27. *trahentibus*

{ *it*.
eam.

{*A* *Elm* *Beam* *complained* of the *Oxen*,
Almea *Trabs* *conquerētur* *de Bobus*,

{*saying*, *O ungrateful* [*Oxen*] *I* [*have*] *fed*
dicens, *Ingrāti* *ego* *alui*

[*her*]

ye

ye

{ ye [with] my boughs a long time; but
vos meus frondibus longo tempore; sed

{ ye draw me your nourisher through mire
vos trahitis me vestram nutricem per luta

{ and Stones. To whom the Oxen answered,
et Saxa. Cui Boves respondēbant,

{ our sighs and groans, and the Goad [with]
nostra suspiria & gemitus, & Stimulus

{ which [we are] goaded, can teach thee that
quo pungimur, possunt docere te quod

{ [we] unwillingly draw thee: The Timber
inviti trahimus te: Trabs

{ pardons [them.]
ignoscit.

M O R A L.

{ This Fable teaches us, not to be angry with
Hæc Fabula docet nos, ne excandescamus in

{ those who hurt us unwillingly.
eos qui lædunt nos non sua sponte.

{ Of the beautiful Trees and the ugly [one.]
De pulchris Arboribus & deformi.

Fab. 149.

{ A Great many Trees grew in the same
Complures Arbores creverant in eodem

{ place, [being] tall, straight, and without knots,
loco, procera, recta, & inodores,

{ except one [that was] low, little, and knot-
 { prater unum humilem, parvum, & notū.

{ 17, which the rest were accustomed to have [in]
 { san, quam cetera folia erant habere

{ derision as [being] deformed and dwarfish,
 { ludibrio ut deformem & pusillam,

{ [their] Master was to build an House, commands
 { Dominus ædificaturus Domum, juber

{ all to be cut down, except that which seemed
 { omnes excili, prater illam quæ videbatur

{ would make the Building unbandsome [by] its
 { redditura Edificium indecorum suā

{ shortness and deformity. The rest [being] cut
 { brevitate & deformitate. Cæteris excisis

{ the ugly one said these [things] with her self;
 { deformis dicebat hæc secum;

{ O Nature, I will complain no more of you,
 { Natura, querar non amplius de te,

{ because thou hast bred me deformed, since that
 { quod generis me turpem, cum

{ I see great dangers threaten the beautiful.
 { videam magna discrimina imminere formosæ.

M O R A L.

{ This Fable advises us, not to grieve [that]
 { Hæc Fabula admonet nos, ne doleamus

{ we are born ugly, seeing that beauty oft
 { nos esse natos desormes, cum formositas saepe

{ times hath hurt many.
 { pe nocuerit multis.

{ Of the Fly 25. which, sitting on a Chariot 62.
 { De Musca, 25. quæ, insidens quadrigis 62. Fab. 146.

{ said, [that] she raised a dust.
 { dicebat, se excitasse pulverem.

{ Chariots ran in a Race, [upon]
 { Quadrigæ percurrēbant in Stadio,

{ which a Fly sat, but a great dust [be-
 { quibus Musca insidēbat, sed maximo pulvere

{ ing] risen, as well by the trampling [of the]
 { exorto, tum pulsu

{ feet of the Horses, as by the rowling
 { pedum Equorum, tum volutatiōne

{ of the Wheels, the Fly said, What a great
 { Rotarum, Musca dicebat, Quam magnam

{ deal of dust have I raised.
 { vim pulveris excitavi.

M O R A L.

{ This Fable belongs to them, who, although
 { Hæc Fabula spectat ad eos, qui, cum

{ they are Cowards, nevertheless endeavour
 { sunt Ignavi, tamen conantur

to

{ to place upon themselves another's Glory with
 { transſerre in ſe alienam Gloriam

{ their bragging words.
 { ſui magnificis verbis.

Of the Four-footed [Beaſts] entering
 Fab. 147. { De Quadrupedibus ineuntibus

{ a League with the Fiſh againſt the
 { Societatem cum Piſcibus adverſus

{ Birds.
 { Aves.

{ THE Four-footed [Beaſts] made a League
 { Quadrupedes ineunt Fœdus

{ with the Fiſh when War was proclaim'd
 { cum Piſcibus cum Bellum eſſet indiſtum

{ [againſt] them by the Birds, that [by] their
 { ſibi ab Avibus, ut eorum

{ Affiſſance they might defend themſelves from
 { Auxilio tuerentur ſe a

{ the fury of the Birds : But when they expected
 { furore Avium : Sed cum expectarent

{ the deſired Succours, the Fiſh deny [that] they
 { optata Auxilia, Piſces negant ſe

{ could come by Land.
 { poſſe accedere per Terram.

M O R A L

M O R A L.

{ *This Fable adviseth us, not to make them*
 { *Hæc Fabula admonet nos, ne faciāmus eos*

{ *Allies to us, who cannot help us when*
 { *Socios nobis, qui non possunt adesse nobis cum*

{ *[there] is need.*
 { *sit opus.*

{ *Of a Man, who came to a Cardinal*
 { *De Viro, qui accessit ad Cardinālem*

{ *[that was] lately Created, [upon the] Feb. 148.*
 { *nuper Creatum,*

{ *account of Congratulating [him.]*
 { *gratiā Gratulādi.*

{ *A Certain pleasant and merry Man hearing*
 { *Quidam facētus & urbanus Vir audiens*

{ *his Friend [was] preferred to the dignity*
 { *suum Amīcum adsumptum ad dignitatem*

{ *of a Cardinalship, he went to him [on the]*
 { *Cardinālū ūs, accessit ad eum*

{ *account of Congratulating [him,] who*
 { *gratiā Gratulādi qui*

{ *puffed up with the Honour, dissembling [that he]*
 { *tumidus Honōre, dissimulans*

{ *knew [his] old Friend, he asked who he*
 { *agnoscere veterem Amīcum, interrogabat quisnam*

{ was? To whom he (who was ready at [his])
 { esset? Cui ille (ut erat promptus ad

{ Jestis) said, I pity you and others, who
 { Jocos) inquit, Misereſco tibi & cæteris, qui

{ come to Honours of this sort, for as soon as
 { perveniant ad Honōres hujus modi, nam quamprimum

{ ye are arrived at Honours, [ye] so
 { istis affectis Dignitates, ita

{ lose [your] Sight and Hearing, and other Senses
 { amittitis Viſum & Audītum, & cæteros Sensus,

{ that [ye can] no longer discern [your] old
 { ut non amplius dignoscās pristinos

{ Friends,
 { Amicos.

M O R A L.

{ This Fable marketh [out] them, who [being]
 { Hæc Fabula notat eos, qui

{ elevated high] despise [their] former
 { sublātū [in altum] despiciunt veteres

{ Acquaintance.
 { Amicitias.

Of a Youth *mocking at the crookedness*
 De Juvene *irridēte* *curvitatem* Fab. 149.

{ of an Old Man.
Senis.

{ A Certain Youth *having espied an Old Man*
Quidam Juvēnis conspiciat Senem

{ *crooked like a bent Bow, asked [him]*
curvum similitudinem tēsi Arcus, interrogavit

{ *if he would sell a Bow to him? To whom*
si vellet vendere Arcum sibi? Cui

{ *he said, What need have you to lose [your]*
ille inquit, Ecquid opus est tibi amittere

{ *Money? For if you come to my Age,*
Pecuniam? Nam si perveneris ad meam Etatem,

{ *Nature will give you a Bow without Money.*
Natura concedet tibi Arcum absque Pecunia.

M O R A L.

{ *This Fable shows [that] the infirmities of Old*
*Hæc Fabula indicat *visia* Senilis*

{ *Age [are] not at all [to be] laughed at, which*
Etatis minime irridēda, quæ

{ *no body can avoid when he is Old.*
nemo potest effugere cum est Senex.

Of

Fab. 149. { Of the Eagle 12. and the Mag-Pie 40.
 { De Aquilâ 12. & Picâ 40.

{ THE Mag-Pie intreated the Eagle, that [he]
 Picâ rogâbat Aquilam, ut
 { would } receive her among his familiar [Friends]
 acciperet se inter suos familiares

{ and Domesticks, since [she] deserved that,
 & Domesticos, quando merita est, id,

{ both } by the Beauty [of her] Body, and
 cum Pulchritudine Corporis, &

{ the nimbleness of her Tongue [fit] to execute
 volubilitate Linguae ad peragenda

{ [his] Commands. To whom the Eagle replied,
 Mandata. Cui Aquila respondit,

{ I should do this if I was not afraid
 facerem hoc --- ni verer

{ [that thou wouldst] blab all [things] which
 [ne] offerres cuncta

{ [are] done under [my] Roof by thy talka-
 fiant infra Tegulam tuâ loqua-

{ tiveness.
 citate.

MORAL

M O R A L.

{ This Fable advises, [that] Tell-tales and
 { Hæc Fabula monet, Linguāces &

{ Praters are not to be kept in ones
 { Garrulos non habēdos

{ Domi,
 { Houle.

{ Of the Country-man and the Mouse 4. Fab. 150.
 { De Rustico & Mure. 4.

{ A Certain Country-man was very Poor,
 { Quidam Rusticus erat admodum Pauper,

{ but so witty, that he did not forget [his]
 { sed adeo facētus, ut ne oblivisceretur

{ natural merriment in the time of
 { nativi lepōris tempore

{ Poverty : He, when he saw [his] Farm House
 { Calamitātis: Is, cum vidēret Villam

{ so burning by Fire, cast [on it] by
 { ita ardentem Igne, injecto

{ chance that he despair'd [of being] able to put it
 { casu ut diffideret posse ex-

{ out by any means. Being sad [he] beheld
 { tinguere aliquo modo. Mæstus spectat

{ the Fire ; in the mean time he sees a Mouse, who
 { Incendium ; interim cernit Murem, qui
 coming

{ coming out of the Farm-House avoided the danger
egressus Villā ROM fugiabat pericu-

{ ger ; The Farmer forgetting [his] misfortune,
lum ; Rusticus oblitus dampnorum,

{ ran, and catching the Mouse, cast him
conterrit, & corripuens Murem, jecit illum

{ into the middle [of the] Fire, saying, ungrate-
in medium Incendium, dicens, ingrā-

{ ful Creature, thou dwellest with me in the
tum Animal, habitasti mecum

{ time of Prosperity, now because Fortune is
tempore Felicitatis, nunc quia Fortuna est

{ changed, thou hast left [my] House
mutata, deseruisti Villam.

M O R A L.

{ This Fable shows them to be not true
Hæc Fabula indicat eos esse non veros

{ Friends, who [when] Fortune smiles [do] not
Amicos, qui Fortunā aridēre non

{ depart from thy side ; but frowning, go away
discedunt a tuo latere ; sed turbata, abeunt

{ with a swift course,
præcipite cursu.

Being led [the] Mouse by any means
Masses. Mouse. This Fable shows them to be not true
in the mean time he sees a Mouse who
conterit Murem, qui
Incendium ;

Of the City Dogs pursuing the
De Urbānis Canibus insequentibus Fab. 151.

{ Country [Dog.]
Villaticum.

{ Many City Dogs pursued
Complūres Urbāne Canes insequēbantur

{ a Country [Dog] full speed, whom
Villaticum præcipiti cursu, quos

he fled a good while neither durst he
ille fugit diu nec ausus est

fight; but when he turned to the pursuers,
repugnāre; at ubi convērsus ad insequētes,

stood still, and began also to show [his] Teeth,
substitit, & cepit quoq; ostendere Dentes,

all stood still in like manner, neither any
omnes substitērunt pariter, nec aliqui

of the City [Dogs] durst come near [him.]
Urbanōrum audēbat appropinquāre.

Then a General of an Army turning to his
Tum Imperātor Exercitus convērsus ad suos

Soldiers, who by chance was present there,
Milites, qui fortē aderant ibi,

said, (Fellow-Soldiers) this fight advises
inquit, (Commilitōnes) hoc spectāculum admonet

{ us not to fly, when we see greater danger
 { nos ne fugiāmus, cum videāmus presentiora pericula

{ threaten run-aways than [those] that stand to it
 { imminere fugientibus quam repugnantibus

Feb. 152.

{ Of the Tortoise 48. and the Frogs 5.

{ De Testudine 48. & Ranis 5.

{ A Tortoise [having] seen the Frogs, who
 { Testudo conspicāta Ranarū quæ

{ fed in the same Pool, [to be] so light
 { pascebantur in eodem Stagno, adeo levis

{ and nimble, that they leapt any where easily, and
 { & agiles, ut præsilirens aequalibet faciliè, &

{ jump'd very fair, she accused Nature, because
 { saltarent longissimè, accusabat Naturam, quod

{ she had made her a slow Creature, and hindred
 { procreasset se tardum Animal, & impeditum

{ by a great burthen, so that neither she could move
 { maximo onere, ut neque posset movere

{ her self easily, and was pressed continually by
 { se faciliè, & premeretur assidue

{ a great weight : But when she saw the Frogs
 { magnā mole : At ubi vidit Ranarū

{ to become the Food of Eeles, and crush'd by
 { fieri Escam Anguillarum & oppressas

{ the smallest blow, [he being a] little comforted,
 levissimo ictu, aliquantum recreata,

{ said, by how much is a burthen better, [by]
 dicebat, quanto est onus melius,

{ which I am fortified [and able] to bear all blows,
 quo sum munita ferre omnes ictus,

{ than to undergo so many dangers of Death?
 quam subire tot discrimina Mortis?

M O R A L.

{ This Fable directs not to repine at the Gifts
 Hæc Fabula monet ne ferāmus ægre Dona

{ of Nature, which are oft-times a greater advan-
 Natūræ, quæ sunt sæpe majōrs com-

{ tage to us than we are able to perceive.
 modo nobis quam nos valeāmus intelligere.

{ Of the Dormise 63. that would grub up
 De Gliribus 63. violentibus eruere Fab. 153.

{ the Oak.
 Quercum.

{ THE Dormise resolved to overturn the
 Glires destinaverunt ernere

{ Oak an Acron-bearing Tree, by which
 Quercum Glandifera Arborem, quo

{ [means] [they might] have Food the readier,
 habērent Cibus paratōrem,
 that

{ that they might not be forced to ascend and to de-
ne *cogetur* ascendere & descen

{ scend so often for the sake of Food. But one
dere *toties gratiâ* *Vitâs*. Sed quidam

{ of these, who [did] far excel the rest in Age
ex his, qui *longè antebat cæteris* *Ætate*

{ and Experience of Affairs, and in Prudence
& *Usu* *Rerum*, & *Prudentiâ*,

{ deterred [them] saying, If we destroy our
absterruit *dicens*, Si interficimus *nostram*

{ Nourisher, who will give us Food [in]
Nutricem, qui præbēbit nobis *Alimenta*

{ time to come.
tempore futuro.

M O R A L.

{ This Fable advises a prudent Man ought
Hac Fabula monet prudētem *Virum* debere

{ not only to behold [things] present, but also
non modo *intuēri* *præsentia*, *verum etiam*

{ to foresee afar off [things] to come.
prospicere *longè* *futura*.

Fab. 154. { Of the Dog 6. and [his] Master.
De Cane 6. & Hero.

{ ONE having a Dog fed him [with] his
Quidam *habens Canem* *pascēbat eum* *suū*

{ own hands, and always loosed [when] tied,
manibus, & semper solvĕbat ligātum,

{ that [he might be] loved more by him. But
quod deligeretur magis ab illo. Sed

{ [he] commanded [his] Servant to tie [him] and
jubĕbat Servo ligare &

{ to beat [him,] that the kindnesses [should] seem
verberare, ut beneficia viderentur

{ to be conferred from himself, and bad turns from
esse collata a se, & maleficia a

{ [his] Man: But the Dog not enduring to be tied
Servo. Sed Canis ferens ægre ligari

{ up always, and to be beaten, ran away; and
assidue, & verberari, aufugit; &

{ when [he was] chid by [his] Master as ungrateful,
cum increparetur a Domino ut ingratus,

{ and forgetful of so great kindnesses, who fled
& immemor tantorum beneficiorum, qui fugisset

{ from him, by whom [he had] been always fed
a se, a quo fuisset semper pascus

{ and loved, but never tied and beaten,
& dilectus, sed nunquam ligatus & verberatus,

{ he answered, That which [thy] Servant doth
respondit, Quod Servus facit

{ [by] thy command, I think done by thee.
tuo jussu, puto factum a te.

M O R A L

{ This Fable shows them to be accounted Ma-
 { Hec Fabula indicat eos esse habēdos Ma-
 { lefactors, who were the cause of [our] misfortunes.
 { lefactōres, qui fuere causa maleficiorum.

Fab. 155.

{ Of the Birds fearing the Beetles.
 { De Avibus timentibus Scarabēos.

{ A Great fear seized the Birds, le-
 { Magnus timor inceserat Aves, m

{ the Beetles should kill them with a Cross-Bow by
 { Scarabēi occiderent eas Balistā a

{ whom they heard a great quantity of Bullets
 { quibus audierant magnam vim pilārum

{ made in a Dunghil with great labour
 { fabricātam in Sterquilinio summo labōre

{ Then a Sparrow said, Do not fear, for
 { Tum Passer inquit, Nolite expavescere, nam

{ how can they cast Bullets against us flying
 { quomodo poterunt jacere Pilas in nos volātes

{ through the Air, since [they can] scarce drag
 { per Aera, cum vix trāhant

{ them by great labour on the ground.
 { eas magno molimine per terram.

M O R A L

M O R A L.

{ This Fable adviseth us not to fear the
 { Hæc Fabula admonet nos ne extimescāmus

{ Wealth of Enemies, to whom we see Wit [to
 { Opes Hostium, quibus vidēmus Ingenium

{ be] wanting.
 { deesse.

{ Of the Bear and Bees.
 { De Urso & Apibus.

Fab. 156.

{ A Bear [being] stung by a Bee was stirred
 { Ursus iæus ab Ape erat percitus

{ [with] so great anger, that he tore all the
 { tantâ irâ, ut discerperet tota

{ Hives [with his] claws in which the Bees
 { Alvearia unguibus in quibus Apes

{ made Honey. Then the Bees, when [they] saw
 { Mellificavērunt. Tunc Apes, cum vidērent

{ their Houses pulled down, [their] maintenance
 { suas Domos dirui, cibaria

{ taken away, and [their] young killed with a
 { aufēri, & filios necāri

{ sudden onset invading the Bear, [they] almost
 { impetu invadētes Ursū, pend

{ kill'd [him] [with their] stings, who scarcely
 { necavēre aculeis, qui vix

{ getting from them, said [thus] with himself, by
 { elāpsus ab iis, dicēbat secum,

{ how much was it better to endure the sting
 { quanto erat melius tolerāre aculeum

{ of one Bee, than to stir up so many Enemies
 { unius Apis, quam concitāre tot Hostes

{ against me [by] my fury.
 { in me meā iracundiā.

M O R A L.

{ This Fable shows [it] to be far better
 { Hęc Fabula indicat esse longē melius

{ to sustain the injury of one, than whilst we will
 { sustinēre injuriam unius, quam dum volumus

{ punish one to get many enemies.
 { punire unum comparāre multos inimicos.

Fab. 157. { Of the Soldier and the two Horses.
 { De Milite & duobus Equis.

{ A Soldier having a very good Horse,
 { Miles habens optimum Equum,

{ bought another not at all equal to him in goodness,
 { emit alium nequāquam parem illi bonitāte,

{ whom he fed more diligently than the former.
 { quem nutriēbat diligentius quam priōrem.

{ Then he said to the former thus, Why [doth] [my]
 { Tum ait priōri sic, Cur

Master

{ Master take care of me more than of you,
 { Dominus curat me impensius quam te,

{ since [I am] not comparable to you, neither
 { cum non comparandus tibi, neque

{ in beauty, nor in strength, nor in swiftness?
 { pulchritudine neque robore, neq; velocitate?

{ To whom he said, it is the Nature of Men
 { Cui ille inquit, ita est Natura Hominum

{ that [they] are always more kind to new
 { ut sint semper benigniores in novos

{ Guests.
 { Hospites.

M O R A L.

{ This Fable shows the madness of Men, who
 { Hæc Fabula indicat amentiam Hominum, qui

{ are wont to prefer new [things] to old,
 { solent antepondere nova veteribus,

{ although they be worse.
 { etiam si sint deteriores.

{ Of the Linnet and the Boy.
 { De Carduële & Puero.

Fab. 158.

{ A Linnet being asked by a Boy, by whom
 { Carduēlis interrogata à Puero, à quo

{ she was esteemed among [his] delights, and had
 { fuerat habita in deliciis, &

{ *been fed, with dainty and store of Meat, why she,*
nutrita suavis & largis Cibus, cur

{ *being out of the Cage, would not return, That*
egressa Caveâ, nollet regredi, Ut

{ *I may feed at my pleasure, not at thine, said she.*
possim pascere meo arbitrâtu, non tuo, inquit.

M O R A L.

{ *This Fable shows, that the liberty of life*
Hæc Fabula indicat, libertatem vitæ

{ *is to be preferred to all delights.*
anteponendam cunctis deliciis.

Fab. 159. { *Of the Jester and the Bishop.*
De Scurrâ & Episcopo.

{ *A Jester coming to a certain Bishop,*
Scurra accedens ad quendam Episcopum,

{ *rich indeed, but covetous, on the Calends*
divitem quidem, sed avârum, Calendis

{ *of January, ask'd a small piece of Gold for a*
Januarii, petiit numisma aureum

{ *New-years-Gift: The Prelate said that the Man*
Strenæ Nomine: Antistes dixit hominem

{ *was mad, who expected so much Money*
insanire, qui crederet tantam Pecuniam

{ *to be given to him for a New-years-Gift. Then*
dari ei in Strenam. Tum

the

{ the Jester began to beg a piece of Silver,
 { Scurra capit efflagitare Argenteum nummum,

{ but when he said this seemed to him too much,
 { sed cum ille diceret hoc vidēri sibi nimium,

{ he begged that he would give him a brass Far-
 { orabat ut traderet sibi æreum Quadrān-

{ thing. But when he could not force this from
 { tem. Sed cum non posset extorquere hunc ab

{ the Bishop, he said, Reverend Father, give me
 { Episcopo, inquit, Reverēde Pater, imperti me

{ your Blessing for a New-Years-Gift. Then
 { Benedictione tuā pro Strenā. Tune

{ the Bishop said, kneel down [my] Son, that
 { Episcopus inquit, flecte genua Fili, ut

{ I may bless you. But I, saith the Jester, will not
 { benedicam te. At ego, inquit Scurra, nolo

{ [have] your so cheap blessing, for if
 { tuam tam vilem benedictionem, etenim si

{ it was worth a brass Farthing, certainly you
 { valeret æreum Nummum, profecto

{ would never give it to me.
 { nunquam concederes eam mihi,

M O R A L.

{ This Fable was made against those Bishops
 { Hec Fabula confecta est contra eos Episcopos

{ and Priests who esteem Riches and Wealth
 { & Sacerdotes qui faciunt Divitias & Opes

{ more than all the Rites and Mysteries of
 { pluris quàm cuncta Sacra & Myſteria

{ the Church.

{ Eccleſiæ.

Feb. 160. { Of the Lewett *undeservedly* honoured.
 { De Upupâ *indignè* honoratâ.

{ A *Almost* all the Birds being invited to the
 { Fere omnes Aves invitata ad

{ Wedding of the Eagle, took it ill that the Lewett
 { Nuptias Aquilæ, indignè ferēbant Upupam

{ was preferred before the rest, because she was
 { præferri ceteris, quia esset

{ fine with a Crown, and adorned with changeable
 { insignis Corōnâ, & ornata versicoloribus

{ coloured Feathers, whereas she was always
 { Pennis, cum esset semper

{ accustomed to nestle amongst the Dung and filth.
 { solita volutare inter Stercora & sordes.

M O R A L.

{ This Fable reproveth the Folly of them, who
 { Hæc Fabula arguit Stultitiam eorum, qui

{ in honouring Men, are wont to mind rather
 { in honorandis Viris, soleant attendere potius

{ the fineness of [their] Clothes, and Excellency
 { nitiditatem vestium & præstantiam

of

{ of [their] Beauty, than [their] Virtue and [their]
formæ, quàm Viriutem &

{ *Manners.*
Mores.

{ Of the Priest and the Pears.
 { De Sacerdōte & Pyrīs.

Fab. 161.

{ A Certain greedy Priest travelling out
Quidam gulōsus Sacēdos proficiscens extra

{ [of his] Country, to a Wedding, to which he was
Patriam, ad Nuptias, ad quas fuerat

{ invited, in [his] Journey he found an heap
invitatus, in Itinere reperit acervum

{ of Pears, of which he touch'd not one, altho'
Pyrōrum, quorum ne attigit unum, quamvis

{ he was hungry, but rather having 'em in derision,
affectus magnæ fame, quin potius habens ludibrio,

{ he made water on 'em; for he was vex'd
conspēxit lotio; nam indignabatur

{ that Meat of this sort should be offered to him
Cibos hujusmodi offēri sibi

{ on the way, who was going to dainty cheer;
in itinere, qui accedēbat ad lautas equulas;

{ but when he had found a Brook on the way, so
sed cūm offendisset torrentem in itinere ita

{ encreased with showers, that he could not pass
auctum imbribus, ut non posset transire
it

{ it without the danger of Life, he resolved
 { eam sine periculo Vitæ, constituit

{ to return home, but returning fasting, he was
 { redire domum, autem revertens jejūnus, oppressus

{ so hungry, that except he had eaten those
 { est tantâ fame, ut nisi comēdisset illa

{ Pears, which he had sprinkled with Urine, seeing
 { Pyra, quæ conspererat Urinâ, cum

{ that he found not any thing else, he had been famish'd.
 { non inveniret aliud, extinctus fuisset fame.

M O R A L.

{ This Fable adviseth, that nothing is to be
 { Hæc Fabula monet, nihil esse

{ despised, since that nothing is so vile and
 { contemnendum cum nihil sit tam vile &

{ base, which may not be useful sometimes.
 { abjectum, quod non posset usui esse aliquando.

Fab. 162.

{ Of the Mule and Horse.

{ De Mulo & Equo.

{ A Mule seeing an Horse [with] a Gold
 { Mulus conspiciens Equum Aureo

{ Bridle, and remarkable for's Saddle, and covered
 { Fræno, & insignem Ephippio, & opertum

{ with purple Trappings, was [ready] to burst
 { purpureis Phaleris, rumpebatur

with

with Envy, thinking him happy who always
invidiâ, reputans illum beātum qui continuo

eat the best Meat, and was Cloathed with
vesceretur optimis Cibus, & amicebatur

handsom Ornaments ; but [that] himself
decoro Ornâtu ; autem se

was unhappy in comparison of him, who being
infelicem præ illo, qui

oppress'd with Pack-Saddles ill smoothed, was com-
oppressus Clitellis male dolâis, cogere-

led daily to bear great burthens. But when
tur quotidie ferre maxima onera. At ubi

he saw the Horse returning from a Battel to have
vidit Equum redeuntem à Pugnâ affectum

many wounds, he called himself happy, in
multis vulneribus, appellabat se felicem,

comparison of his calamity, saying, that it was
præ illius calamitate, dicens, esse

far better, to get an hard living with daily
longe melius, querere durum victum quotidiano

labour, and to be cloathed basely, than, after
labore, & vestiri turpiter, quàm, post

the best and delicatest Meat, and so great
optimos & delicatos Cibus, & tantos

Ornaments, to undergo the perils of Death,
Ornatus, adire discrimina Mortis.

M O R A L,

M O R A L.

{ This Fable advises we must not envy Kings
 { Hæc Fabula monet minimè invidendum Regibus

{ and Princes, because they abound with Riches
 { & Principibus, quia abundant divitis

{ and Wealth, when we may see their life to
 { & Opes, quum videamus eorum vita esse

{ subject to more dangers by far, than
 { subjèctam pluribus periculis longè, quàm

{ poor mens.
 { pauperum.

Fab. 163.

{ Of the Hog and the Horse.
 { De Porco & Equo.

{ A N Hog seeing a Warrior's Horse, who
 { Porcus conspiciens Bellatōris Equum, quum

{ being armed, went to the Battel, said, Thou fool
 { cataphractus, prodibat ad Pugnam, inquit, Stulte,

{ whither dost haste? for perhaps thou wilt die
 { quo properas? nam fortasse morieris

{ in the battel. To whom the Horse said, A Knight
 { in pugna. Cui Equus dixit, Cultus es

{ shall deprive thee of life, being fatten'd among
 { adimet tibi vitam, impinguato inter

{ dirt and filth, when you have done nothing
 { lutum & sordes, quum gesseris nihil

worthy of Praise, but Glory shall accompany
dignum Laude, sed Gloria comitabitur

my Death.
meam Mortem.

M O R A L.

{ This Fable implieth it is better to die,
 { *Hec Fabula innuit esse honestius occumbere,*

having done brave exploits, than to live
gestis præclaris rebus, quam protrahere

a life spent basely.
vitam ætæ turpiter.

Of a Tanner buying the Skin of a Bear
De Coriario emente Pellem Ursi Fab. 164.

{ not yet taken.
 { *nondum capti.*

A Tanner coming to an Huntsman, bought
Coriarius accedens ad Venatorem, emit

the Hide of a Bear, and laid down Money
Pellem Ursi, & deposuit Pecuniam

for it. He said, That he had not a Skin
pro eâ. Ille dixit, non esse sibi Pellem

for the present, but the day following he was to go
in præsentia, cæterum postridie profecturam

to Hunt; and the Bear [being] killed, he promised
Venatorem; & Urso interfecito, proficitur
 that

{ that he would give *the Skin* to him. *The Tann*
 { se datūrum pellem ei. *Coriari*

{ going into the Wood for his pleasure, climb
 { profectus in Sylvam animi gratiā, ascē

{ a very high Tree, that thence he might
 { altissimam Arborem, ut inde prospiceret

{ the Combat of the Hunter and the Bear. *T*
 { Certāmen Venatōris & Urſi.

{ Hunter going unaffrighted to the Den where
 { Venātor profectus intrepidus ad Antrum ubi

{ the Bear lurked, his Dogs being sent in, he forc
 { Urſus latēbat, Canibus immiſſis compulſ

{ him to go out, who, the blow of the Hunter
 { illum exire, qui, iſſu Venatōris

{ being shunn'd, laid him on the ground. *The*
 { evitāto, proſtrāvit bumi. *Tun*

{ the Hunter, knowing that this Beast did not pre
 { Venātor, ſciens hanc Feram non ſerui

{ upon dead-carcaſſes, stopping his breath, he pre
 { in cadavera, retēto anbelitu, ſimulā

{ tended himself dead. The Bear smelling
 { bat ſe Mortuum. Urſus olfaciens

{ with his Nose put to him, when he could neithe
 { naribus admiſſis, cum nec

{ perceive him breathing at the Nose
 { deprehenderet illum ſpirāntem Naſo,

{ nor at the Heart, went from him. *When the*
 { nec Corde, abſcēſſit. *Cum*

Tanna

{ Tanner *saw* that the Beast *was gone,*
Coriarius *perspiceret* Feram *abesse,*

{ neither any thing of danger was there, going
nec *nihilum periculi* adesse, *deducens se*

{ from the Tree to the Hunter, who not yet durst
ex *Arbore* ad *Venatorem*, qui *nondum* audēbat

{ rise, advised him to rise. Afterwards
surgere, *monēbat illum* ut *surgeret.* Deinde

{ he ask'd him what the Bear had spake
interrogavit *eum* quid *Ursus* locutus esset

{ to him in his Ear? To whom the Hunter said,
ei *Adaurem?* Cui *Venator* inquit,

{ He advised me that I should not hereafter sell
Monuit *me* ne *vellem* deinceps *vendere*

{ a Bear-skin, unless I took him before.
ursi *pellem,* nisi *ceperim eum prius.*

M O R A L.

{ This Fable shows, that uncertain things
Hæc *Fabula* *indicat,* incerta

{ are not to be accounted for certain.
non *habenda* pro *certis.*

{ Of the Hermit and the Soldier.
De *Eremita* & *Milite.*

Fab. 165.

{ A Certain Hermit, a Man of a most Holy
Quidam *Eremita,* Vir *Sanctissima*

Life,

{ Life, persuaded a Soldier, that fearing Secula
 { Vitæ, hortabatur Militem, ut relictâ Seculâ,

{ Warfare, which few used without the offen-
 { Militiâ, quam pauci excerpent absq; offend

{ ding of God, and the danger of [their] Soul,
 { Dei, & discrimine Anima,

{ at last he would give himself up to the ease
 { tandem traderet se quieti

{ of [his] Body, and consult the Safety of [his]
 { Corporis, & consuleret Salutis

{ Soul. To whom the Soldier said, O Father,
 { Animæ. Cui Miles inquit, Pater,

{ I will do that which you Advise; for it is true,
 { faciam quod Mones; nam esse verum,

{ that at this time Soldiers can neither
 { quod hoc tempore Milites possint neq;

{ require [their] Pay, altho' it be small, neither
 { exigere Stipendia, licet sint exigua, neq;

{ can they Plunder.
 { possunt Prædâri.

M O R A L.

{ This Fable shews, many do renounce [their]
 { Hæc Fabula indicat, multos renunciare

{ Vices, because they cannot exercise then
 { Vitiis, quia non possunt exercere illa

{ any longer.
 { amplius.

{ OF the Man and the Wife that had been
 { De Viro & Uxore Fab. 166.

{ twice married.
 { bigamis.

{ A Certain Man [whose] Wife was dead,
 { Quidam Vir Uxore defuncta,

{ whom he had greatly loved, married another,
 { quam valde dilexerat, duxit alteram,

{ and she a Widow, who daily told him
 { & ipsam Viduam, quæ affidue objiciebat ei

{ the Virtues of [her] former Husband, to whom,
 { Virtutes prioris Mariti, cui,

{ that he might give the like, he also told
 { ut referret par, ipse quoq; referrebat

{ the most honest Behaviour and the Chastity of [his]
 { probatissimos mores & Pudicitiam

{ dead Wife : Now on a certain day [she] be-
 { defunctæ Uxoris: Nunc quodam die

{ ing angry with [her] Husband, gave a piece
 { irata Viro, dedit partem

{ of a Capon, which she had dressed for the Supper
 { Caponem, quem coxerat in Cœnam

{ of both, to a Begger asking Alms, saying,
 { utriusq; Pauperi petenti Eleemosynam, dicens,

P

I give

{ I give this to you for the Soul of [my] former
do hoc tibi pro Animâ priôris

{ Husband; which the Husband hearing, having
Viri; quod Maritus audiens,

{ sent for the Begger, gave him what was left
accersito Mendico, dedit ei reliquum

{ of the Capon, and I also give this to you
Capônis, & ego quoq; do hoc tibi

{ for the Soul of my dead Wife: Thus they
pro Animâ meâ defunctæ Uxôris: Sic illi

{ at length had not any thing that they might
tandem non habuerunt quod

{ eat for Supper, while one desires to hurt the other.
coenarent, dum alter cupit nocere alteri.

M O R A L.

{ This Fable adviseth that we must not fight
Hæc Fabula monet non esse pugnandum

{ against them who can revenge themselves
contra eos qui possunt vindicare se

{ very well.
facillime.

Feb. 167.

{ Of the Lion 7. and the Mouse 4.
De Leōne 7. & Mure 4.

{ A Lion caught in a Snare in a Forest, when
Leo caprus laqueo in Sylvâ, cum

be

{ he saw himself to be so insnar'd, that he
vidēret se ita irretitum, ut

{ thought he could free himself thence by no
consideret posse explicare se inde nullis

{ manner of strength, intreated the Mouse that
viribus, rogavit Murem ut

{ he would free him the snare, being gnawn
liberaret eum laqueo, abŕōlo

{ asunder, promising that he would not be
promittens se non futurum

{ unmindful of so great a kindness, which when
immemorem tanti beneficii; quod cum

{ the Mouse had done readily, he ask'd the Lion,
Mus fecisset promptē, rogavit Leōnem,

{ that he would give him [his] Daughter for a Wife;
ut traderet ei Filiam in Uxōrem

{ neither did the Lion refuse, that he might do
nec Leo abnuit, ut faceret

{ an acceptable thing to his Benefactor. But
gratam rerum suo Benefactori. Sed

{ the new married [Bride] coming to her Hus-
nova nupta veniens ad Vi-

{ band, when she did not see him, by chance she
ro, cum non vidēret eum, casu

{ trod on him with [her] foot, and crush'd him
preffit eum pede, & contrivit

{ to pieces.

M O R A L.

{ This Fable shows, that Matrimony, and other
 { Hæc Fable iedicat, Matrimonia, & cætera

{ fellowships, are to be blam'd, which are contracted
 { consortia, improbāda, quæ contrahūtur

{ by unequals.
 { ab imparibus.

Fab. 168.

{ Of the Elm and the Osier.
 { De Ulmo & Silere.

{ A N Elm that grew on the Bank of a River,
 { Ulmus nata in ripa Fluminis,

{ mocked an Osier next to him, as weak and
 { irridēbat Siler proximum sibi ut debile &

{ feeble, because it was bent at every even
 { infirmum, quod flecteretur ad omnem vel

{ the least force of water; but she extolled
 { levissimum impetum undarum; sed extollēbat

{ [her] own steadiness and strength with great
 { suam firmitatem & robur magnificis

{ words, because she unshaken had born many years
 { verbis, quod incussa pertulerat multos annos

{ the daily force of [the] River. But the Elm
 { assiduus impetus annis. Sed Ulmus,

{ being once broke by a great violence of the
 { semel perfracta maximā violentiā un-

waters,

{ waters, *was hurried along* by the waters; to whom
 { *dārum, trahēbātur* ab aquis; cui

{ the Osier *laughing,* says, Neighbour, why
 { Siler *ridens,* inquit, Vicīna, cur

{ do you leave me? *where* is now your Valour?
 { *deseris* me? *ubi* est nunc tua Fortitudo?

M O R A L.

{ This Fable signifies, that they are wiser,
 { *Hæc Fabula* significat, *esse* sapientiō es,

{ who yield to the more powerful, than who willing
 { *qui cedunt* potentioribus, quàm qui volētes

{ to resist are o'come basely.
 { *resistere* superāntur turpiter.

{ Of the Wax desiring hardness.
 { *De Cera* petēte duritiem.

Fah. 169.

{ THE Wax grieved that she was soft and
 { *Cera* *ingemiscēbat.* se mollem &

{ made penetrable to every the lightest blow,
 { *procreātam* penetrabilem cuicūq; levissimo ictui,

{ and seeing the Bricks made of clay softer
 { & *videns* lateres factos ex luto molliōri

{ by much than it self to come to so great hard-
 { *multo* se pervenisse in tantam du-

{ ness by [the] heat of the Fire that [they] last
 { *ritiem* calore Ignis ut perdurent

{ *many Ages, cast it self into the fire, that*
multa Sæcula, jecit se in ignem, ut

{ *it might get hardness; but presently being melted*
consequeretur duritiem; sed statim liquefacta

{ *by the fire, it was consumed.*
igne, consumpta est.

M O R A L.

{ *This Fable adviseth [us] not to desire that*
Hæc Fabula admonet ne appetamus quod

{ *which is denied to us by Nature.*
est denegatum nobis Naturâ.

Feb. 170. { *Of the Husbandman desiring Warfare and*
De Agricola affectante Militiam &
Merchandize.
Mercaturam.

{ *A* *N* Husbandman took it ill, that he stirred
Agricola ægrè ferēbat, se volens

{ *the ground daily, neither arrived at Riches*
terram assidue, nec pervenire ad Divitias

{ *by [his] constant labour; when he saw*
perpetuis laboribus; cum vidēret

{ *some Soldiers, who so increas'd [their]*
nonnullos Milites, qui ita auxerant

{ *Estate by the War that they went bravely clad, and*
Rem Bello, ut incederent splendide induti, &

[were]

{[were] fed with dainty Banquets and led
nutriti laute Epulis & agerent

{an happy life. Therefore [his] Sheep being sold
beātam vitam. Ergo Ovibus venditis

{with [his] Goats and Oxen, he bought Arms
cum Capris & Bobus, emit Arma

{and Horses, and went to the War; there,
& Equos, & profectus est ad Militiam; ibi,

{when it was unsuccessfully fought by his
cum esset male pugnatum ab suo

{Commander, he lost not only that which
Imperatore, perdidit non solum quæ

{he had, but he received many wounds. Where-
habebat, sed affectus est multis vulneribus. Qua-

{fore the War being condemn'd, he resolved to
re Militiā damnatā, statuit

{exercise Merchandize, as that wherein he
exercere Mercatūram, ut in quā

{thought there was greater Gain and less
existimabat esse majus Lucrum & minorem

{Labour: Therefore [his] Farms being sold, when
Laborem: Ergo prædiis venditis, cum

{he had filled a Ship [with] Wares, he began
implevisset Navim Mercibus, cepit

{to sail; but when he was in the Main Sea,
navigare; sed cum esset in Alto,

{a sudden Tempest being raised, the Ship
subita Tempestate coortā, Navis

{ was sunk, and he with the rest who were
 { submersa est, & ipse cum cæteris qui fuerant
 { in it, all perished.
 { in eâ, omnes periëre.

M O R A L.

{ This Fable adviseth every one that he ought
 { Hæc Fabula admonet quemlibet debere
 { to be contented [with] his own Lot, seeing that
 { esse contentum suâ Sorte, cum
 { misfortune is ready e'rywhere.
 { miseria paratâ ubiq;

Fab. 171.

{ Of the Afs II. and the Jester.
 { De Asino II. & Scurra.

{ A N Afs taking it ill that a certain Jester
 { Asinus indignè ferens quendam Scurram
 { should be honour'd, and should be cloathed with
 { honorâri, & amiciri
 { fine cloathing, because he made the great sounds
 { pulchris vestibus, quia edebat magnos sonos
 { of his belly, he went to the Magistrates, desiring
 { ventris, accessit ad Magistratus, petens
 { that they would not honour himself less than
 { ne vellent honorâri se minus quam
 { the Jester; and when the Magistrates wondring
 { Scurram; & cum Magistratus admirante,
 asked

{ asked him, why he thought himself so
interrogārent eum, cur duceret se ita

{ worthy of honour, because, says he, I send forth
dignam bonōre, quia, inquit, emitto

{ greater sounds of the Belly than the Fester, and
majōres crepitus ventris quān Scurra, &

{ them without stink.
eos absq; fatore.

M O R A L.

{ This Fable blames them, who spend
Hæc Fabula arguit eos, qui profūdant

{ their Money upon the most trifling things.
suas Pecunias in levissimis rebus.

{ Of the River provoking his Spring
De Amne lacescente suum Fontem Fab. 172.

{ with revilings.
convitiis.

{ A Certain River, tired its own Head
Quidam Amnis, lacescebat suum Fontem

{ with reproaches, as sluggish, because it stood
convitiis, ut inētem, quod stare

{ immoveable and without Fish. But she com-
immobilis & sine Piscibus. Sed com-

{ mended her self very much because it bred the best
mendabat se plurimum quod creāret optimos
Fish,

{ Fish, and crept along the Vallies with a pleasing
 { Pisces, & serperet per Valles blando

{ noise, the spring being angry against the River,
 { murmure, sons indignatus in Amnem,

{ as ungrateful, kept back its waters : Then the
 { sicut ingrātum, reprēssit undas : Tunc

{ River being deprived of its Fish, and of its sweet
 { Amnis privātus Piscibus, & dolci

{ noise, vanish'd away.
 { sono, evanuit.

M O R A L.

{ This Fable marketh them, who arrogate to
 { Hæc Fabula notat eos, qui arrogant

{ themselves the good things which they do, and
 { sibi bona quæ agant, &

{ do not attribute to God from whom our
 { non attribuunt Deo à quo nostra

{ good things proceed as from a large Fountain.
 { bona procēdunt ceu à largo Fonte.

Fab. 173. { Of the wicked Man and the Devil.
 { De maligno Viro & Dæmone.

{ A Wicked Man, when he had done very many
 { Malignus Vir, cū perpetrāset plurima

{ wickednesses, and being caught very oft, and shut
 { scelera, & captus sæpius, & con-

in

{ in a Prison, was kept very strictly
 { clūsus Carcere, teneretur arctissime

{ by a watchful Guard, besought the help of the
 { pervigili Custodiā, implorabat auxilium

{ Devil, who very often had been with him
 { Demonis, qui saepenumero affuit illi

{ and freed him from many dangers. At length
 { & liberavit eum ē multis periculis. Tandem

{ being caught again, the Devil appear'd to him,
 { deprehēso iterum, Demon apparuit illi,

{ begging for his accustomed Aid, having a great
 { orānti solitum Auxilium, habens magnum

{ bundle of Shoes worn quite out on his shoulder,
 { fascem Calceōrum pertusōrum super humerum,

{ saying, Friend, I cannot be to you any more
 { dicens, Amice, non possum esse tibi ampliūs

{ for an help, for I have travell'd to so many places
 { auxilio, nam peragravi tot loca

{ for freeing you, that I have worn out all these
 { pro liberando te, ut contriverim omnes hos

{ Shoes; also no Money remains to me, with
 { Calceos; etiam nulla Pecunia restat mihi,

{ which I may get other, wherefore you must
 { quā valeam comparare alios, quare pereūndum

{ die.
 { est tibi.

M O R A L.

M O R A L.

{ This *Fable* advises, not to think *our*
 { Hæc *Fabula* admonet, ne existemēmus *nostra*

{ sins will be always unpunished.
 { peccāta fore semper impunita.

Fab. 174. { Of the *Birds* that would chuse more *Kings*.
 { De *Avibus* volentibus eligere plures *Reges*.

{ THE *Birds* consulted of chusing more
 { Aves consultābant de eligēdis pluribus

{ *Kings*, seeing that the *Eagle* alone could not rule
 { Regibus, cum *Aquila* sola non possit regere

{ so great flocks of *Birds*; and they had done ac-
 { tantos greges volucrum; & fecissent satis

{ cording to their desire, except they had forborn
 { voto, nisi desissent

{ from such counsel by the Advice of the *Crow*,
 { a tali consilio Monitu *Cornicis*,

{ who, when the Cause was ask'd, Why she thought
 { quæ, cum *Causa* rogarētur, Cur duceret

{ more *Kings* not to be *Elected*? Because, says she,
 { plures *Reges* non Eligēdos? Quia, inquit,

{ 'tis harder for many *Bags* to be filled than one.
 { difficilius plures *Sacci* implentur quàm unus.

M O R A L

M O R A L.

{ This Fable teacheth, that 'tis better by far
 { Hæc Fabula docet, melius longē

{ to be govern'd by one, than by many Princes.
 { gubernārī ab uno, quā a multis Principibus.

{ Of the Woman who said she would die
 { De Muliebri quæ dicēbat se velle mori Fab. 175.

{ for her Husband.

{ pro Marito.

{ A Certain Matron, very chaste, and
 { Quædam Matrōna, admodum pudica, &

{ most loving to her Husband, was troubled, that
 { amantiſſima Viro, ægrè ferēbat,

{ her Husband should be held by
 { Maritum detinēri advērsā valetudine,

{ she lamented and sighed, and that she
 { lamentabātur & ingemiscēbat, & ut

{ might testify her love for her Husband, she
 { testarētur suum amōrem in Virum,

{ besought Death, that if he would take her
 { rogābat Mortem, ut si esset ereptūra

{ Husband, he would rather kill her self than
 { Maritum, vellet potius occidere se quā

{ him; among these words, she sees Death co-
 { illum; inter hæc verba, cernit Mortem ve-

ming

{ *singing* with an horrible look, she being affrighted
canētem horribili *aspectu*, *perterrita*

{ *with the fear* of him, and now repenting of her
tumore ejus, & jam *penitens* fui

{ *wish*, I am not her, says she, whom you seek,
voti, ego non sum, inquit, *quem petis*,

{ *he layes* in the Bed whom you came to kill.
jacet in *Lecto* *quem venisti occisurā.*

M O R A L.

{ This Fable shows, no one to be such a lover
Hæc Fabula indicat, neminem esse adeo amāntem

{ of a Friend, who wisheth not well to himself than
Amici, *qui non malis bene sibi quam*

{ to another.
alteri.

Fab. 176. { Of the Youth singing at the Funeral of his
De adolescēte canēte in Funere

{ Mother.

{ *Matris.*

{ A Certain Man wept and wailed
Quidam Vir flebat & lacrymis

{ *prosequēbatur* his dead Wife, which
defunctam Uxorē, quæ

{ *was carried* to her Grave, but his Son sang;
efferebatur ad Sepulchrum, sed ejus Filius canēbat;
 who,

{who, when he was blamed by his Father as mad
{qui, cum increparetur a Patre ut amens

{and distracted, who sang at the Funeral of his
{& insānus, qui cantaret in Funere

{Mother, whereas he ought to weep with him. He said,
{Matris, cum debēret flere secum. Inquit,

{my Father, if you hir'd the Priests that
{mi Pater, si conduxisti Sacerdōtes ut

{they might sing, why are you angry at me singing
{canerent, cur irasceris mihi canenti

{for nought? To whom the Father said, thy
{gratis? Cui Pater inquit, tuum

{Office and the Priests is not the same.
{Officium & Sacerdōtium non est idem.

M O R A L.

{This Fable shows, all things not to be decent
{Hæc Fabula innuit, omnia non esse decōra

{for all men.
{omnibus.

{Of the Jealous Husband, that had put Fab. 177.
{De Zelotypo Viro, qui dederat

{(his) Wife to be looked to.
{Uxōrem custodiendam.

{A Jealous Husband had put his Wife,
{Zelotypus Vir dederat Uxōrem,
whom

{ whom he had found to live not very chaste,
 { quam compererat vivere parum pudice,

{ to a Friend, that he trusted very much, having
 { Amico, cui fidebat plurimum, pol-

{ promised [him] a great Sum of Money,
 { licitus ingentem Pecuniam,

{ he would watch her so narrowly, that by no
 { observaret eam ita diligenter, ut nulla

{ means she might violate Wedlock; but he,
 { modo violaret Conjugium, at ille,

{ after he had tried some few days [that] his
 { postquam expertus esset aliquot dies

{ Charge was too great, and found
 { Custodiam esse nimis difficilem, & comperisset

{ his Wit to be outvied by the Woman, co-
 { suum Ingenium vinci Muliere, ve-

{ ming to [her] Husband, said, that he would not
 { niens ad Maritum, dixit, se nolle

{ any longer undergo this so hard a task,
 { amplius gerere hanc tam duram provinciam,

{ seeing that not Argus himself, who was all
 { quandoquidem non Argus ipse, qui fuit totus

{ Eyes, could keep an unchaste Woman,
 { Oculatus, posset custodire impudicam Mulierem,

{ and added also, If need were, that he
 { & addidit etiam, Si necesse esset, se

{ had rather for a whole Year carry a Sack
 { male integro Anno deferre Saccum
 full

{ full of Fleas every day into a Meadow, and
 { plenum Pulicibus quotidie in Pratum, &

{ opening the Sack, to feed them amongst the Grass,
 { soluto Sacco, pascere eas inter Herbas,

{ and in the evening, to bring them back all
 { & vesperi, reducere omnes

{ home, than to keep an unchaste Woman
 { domum, quam servare impudicam Mulierem

{ one day.
 { uno die.

M O R A L

{ This Fable sheweth, [that] no Watchmen
 { Hec Fabula indicat, nullos Custodes

{ are so diligent, that can keep an unchaste
 { esse ita diligētes, qui valeant custodire impudicam

{ Woman.
 { Mulierem.

{ Of a Man refusing Clysters.
 { De Viro recusante Clystēres.

Fab. 174.

{ A Man, a German by Nation, very
 { Vir, Germānus Natiōne, admodum

{ rich, was sick, and very many Physicians
 { dives, agrotābat, & plures Medici

{ came to cure him, (for to Honey
 { venērunt ad curāndum illum, (nam ad Mel

Q

Fles

{ Flies come by swarms) one of whom
{ Muscæ convolant cateruâtim) unus quorum.

{ amongst other things, said, That there was need
{ inter cætera, dicebat, Opus esse

{ of Clysters, if he would recover : Which when
{ Clysteribus, si vellet convalescere : Quod cum

{ the Man heard, being not accustomed to a Me-
{ Vir audiret, insuetus Me-

{ dicine of this sort, moved with anger, commands
{ dicinæ hujuscemodi, percitus furôre, jubet

{ the Physicians to be put out of doors, saying,
{ Medicos ejici domo, dicens,

{ they were mad, who, when his Head ached,
{ eos esse insanos, qui, cum sibi Caput doleret,

{ would cure [his] Breach.
{ vellens mederi Podici.

M O R A L.

{ This Fable sheweth, [that] all things, though
{ Hæc Fabula indicat, omnia, quamvis

{ healthful, seem unpleasant, and hurtful to the
{ salutaria, videri aspera, & obfutura

{ unaccustomed, and unexperienced.
{ insuetis, & inexpertis.

{ Of the *Ass* 11. being Sick, and the *Wolves* 2.
 { De *Asino* 11. *egrotante*, & *Lupis* 2. *Fab.* 175.

{ visiting him.
 { *visitantibus*.

{ *A* *N* *Ass* was sick, and *Fame* bad gone forth,
 { *Asinus* *egrotabat*, & *Fama* *axierat*,

{ that he was ready to die; therefore, when
 { *eum* *cito* *moriturum*; *idcirco*, *cum*

{ *Wolves* and *Dogs* came to see [him], and
 { *Lupi* & *Canes* *venērunt ad visendum*, &

{ would ask of [his] Son, how the Father
 { *peterent a Filio, quomodo Pater*

{ did; he answered, better than ye would have
 { *valēbat; ille respondit, melius quam vellētis*

{ [him.]

M O R A L.

{ This Fable sheweth, that many feign them-
 { *Hac Fabula indicat, quod multi fingunt se*

{ selves to trouble at the death of others, whom
 { *molēte ferre Mortem aliorum, quos*

{ notwithstanding they desire to perish quickly.
 { *tamen cupiunt interire celeriter.*

Fab. 176. { *Of the Nut-tree, the Ass, and the Woman.*
 { *De Nuce, Asino, & Muliere.*

{ *A Woman asked a Nut-tree, that grew*
 { *Mulier interrogabat Nucem, natam*

{ *by the way-side, which was beaten with Stones*
 { *secus viam, quæ impetebatur Saxis*

{ *by People passing by, why it was so much*
 { *Populo prætereunte, quare esset ita amens*

{ *that by how much with more, and greater*
 { *ut quò pluribus, & majoribus*

{ *blows it was beaten, it would yield by so much*
 { *verberibus cæderetur, procrearet eo*

{ *the more and better Fruit. To whom the*
 { *plures & meliores Fructus. Cui*

{ *Walnut-tree said, Are you forgetful of the*
 { *Juglans inquit, Esne tu immemor*

{ *Proverb that saith, A Nut, an Ass, and*
 { *Proverbii dicentis, Nux, Asinus, &*

{ *a Woman, are bound in the same Law? The*
 { *Mulier, sunt ligati in simili Lege? Haec*

{ *three do nothing rightly, if blows cease*
 { *tria faciunt nil rectè, si verbera cessant*

M O R A L.

{ *This Fable implieth, That Men are oftentimes*
 { *Hæc Fabula innuit, Homines sæpe*

{wont to wound themselves with their own
solere confodere se propriis

{weapons.
jaculis.

{Of the Afs II. not finding [any] end of [his] Feb. 177.
De Asino II. non inveniēte finem

{Labour.

{Labōrum.

{AN Afs was very much grieved in the
Asinus plurimum angebatur

{Winter time, because he was too cold, and
Hybēno tempore, quia afficeretur nimō frigore, &

{bad hard meat of chaffe; wherefore he
haberet durum victum palearum; quare

{wished for the Spring Season, and the young
optabat Vernam Temperiem, & teneras

{Grass; but when the Spring was come on,
Herbas; sed cum Ver advenisset,

{he was forced by [his] Master, who was a Potter,
cogeretur a Domino, qui erat Figulus,

{to carry Clay into the Yard, and Wood to
deferre Argillam in Aream, & Lignum ad

{the Oven, and from thence Bricks, and Gutter-
Fornacem, & inde Lateres, & Imbri-

{tiles, and Covering-tiles, to several places,
Lec, & Tegulas, ad diversa loca,

{ being weary of the Spring, in which he endured
 { pertusius Veris, in quo tolerabat

{ so much pains, he wished for Summer, that
 { tot labores, optabat Æstatem, is

{ [his] Master being hindered by [his] Harvest,
 { Dominus impeditus Messe,

{ might suffer him to rest; but then also when
 { pateretur eum quiescere; sed tunc quoq; cum

{ he was compelled to carry the Corn into the Barn
 { compelleretur ferre Messes in Aream,

{ floor, and the Wheat from thence home, neither
 { & Triticum inde domum, nec

{ had he [any] time for rest; he hoped at least
 { esset sibi locus quieti; sperabat saltem

{ the Autumn would be the end of [his] Labours,
 { Autūnum fore finem Laborum,

{ but when he saw [that] then also there was no
 { sed cum cernēbat tunc quoq; non adesse

{ end of [his] Labours, for as much as Wine, and
 { finem Laborum, quatenus Vinum, &

{ Apples, and Wood, were to be carried every day,
 { Poma, & Ligna, essent portanda quotidie,

{ he earnestly desired the Winters Snows and Frosts
 { efflagitabat Hybēnas Nives & Glacem

{ again, that then, at least, some rest might be
 { rursus, ut tunc, saltem, aliqua requies concederetur

{ granted him, from so great Labours.
 { retur illi, à tantis Laboribus.

M O R A L

M O R A L

{ This Fable sheweth, [that] there are no
 { Hec Fabula indicat, [quod] nullus

{ times of [this] present Life, which are not
 { tempora præsentis Vitæ, quæ non sunt

{ subject to perpetual Labours. and
 { subiecta perpetuis Laboribus.

{ Of the Mouse 4. that would make a League
 { De Mure 4. qui volebat contrahere Fœdus Fab. 178.

{ of Amity with the Cat.
 { Amicitia cum Fele.

{ A Many Mice dwelling in the hollow
 { Complures Mures commorantes in

{ of a Wall beheld a Cat, which sat
 { Parietis contemplabantur Felem, quæ recumbēbat

{ on a boarded floor, with her Head hanging down,
 { in tabulato Capite demisso.

{ and a sorrowful look; then one of them
 { & tristis vultu; tunc unus ex eis

{ said, this living Creature seems to be very
 { inquit, hoc Animal videtur esse admodum

{ kind, and mild, for he makes a shew of
 { benignum, & mite, nam præfert

{ some Holiness by [his] very look: I will
 { aliquam Sanctimoniam ipso vultu: volo

{ Speak to him, and make a perpetual League
 { *alloqui ipsum, & nectere indissolubile Fœdus*

{ of Amity with him, which as soon as he had
 { *Amicitiae cum eo, quæ cum dix-*

{ spoken, and was come nearer, he was caught
 { *isset, & accessisset proprius, captus est*

{ by the Cat, and torn in pieces; then the rest
 { *à Felle, & dilaceratum; tunc ceteri*

{ seeing this, said with themselves, Truly we
 { *videntes hoc, dicebant secum, Profecit*

{ must not over hastily trust to the looks of [any one].
 { *non est temere credendum vultui.*

M O R A L.

{ This Fable implies, [that] Men are not
 { *Hæc Fabula innuit, Homines non*

{ to be judged of by the look, but by their works,
 { *esse judicandos ex vultu, sed ex operibus,*

{ forasmuch as ravenous Wolves often lurk
 { *quatenus atroces Lupi sæpe delirant*

{ under a Sheeps skin,
 { *sub ovina pelle.*

{ Of the As I I. that served an ungrateful Fab. 179.
 { De Asino I I. qui serviēbat ingrāto

{ Master.

{ Hero.

{ A N As which did serve an ungrateful
 { Asinus qui serviēbat ingrāto

{ Master many Years, without stumbling ; once,
 { Viro multos Annos, inoffēso pede ; semel,

{ as it happened, as he was pressed with an heavy
 { ut fit, dum pressus esset gravi

{ Pack, and going in a strong way, fell
 { Sarcinā, & incēdens in salebrōsa via, reciderat

{ under [his] Burden, then his Master being im-
 { sub Onere, tunc Dominus implaca-

{ placable, forced him with many blows
 { bilis, compellēbat eum multis verberibus

{ to rise, calling [him] an idle and dull Ani-
 { lurgere, nuncupans ignāvum & pigrum Ani-

{ mal, but he, poor [As,] amidst [these] blows,
 { mal, at ille, miser, inter verbera,

{ said with himself, what an ungrateful Master
 { dicēbat secum, quān ingrācum Herum

{ have I got, for although I have served him
 { fortitus sum, nam quamvis servierim ei

{ a long time without offence, yet doth he not
 { multo tempore sine offēsa, tamē non

weigh

{ weigh this one slip with so many more
 { *compensat hoc unum delictum* *multos*

{ former good turns.
 { *pristinis beneficiis*

M O R A L.

{ This Fable was feigned against them who
 { *Hæc Fabula conficta est* *in* *eos*

{ being forgetful of the good turns done to them
 { *immemores beneficiorum collatorum*

{ prosecute the least offence of their Benefactors
 { *prosequuntur minimam offensam* *suorum Benefactorum*

{ factor with cruel punishment.
 { *factoris atroci* *pœna.*

Fab. 180. { Of the Wolf 2. perswading the Porcupine
 { *De Lupo* 2. *suadente* *Histrice*

{ to lay aside [his] Weapons.
 { *deponere* *tela.*

{ A Wolf being hungry, had a mind
 { *Lupus* *esuriens,* *intenderat animum*

{ to set upon a Porcupine, which yet, because
 { *invadere* *Histricem,* *quam tamen, quia*

{ she was fenced on all sides with prickles
 { *munitus esset* *undique* *spiculis*

{ she durst not set upon, but having invented a Trick
 { *non audēbat invadere, sed* *excogitavit* *Artifitium*

so destroy him, began to persuade him, that
perdendi eum, cepit suadere illi,

he would not bear such loads of Darts
ne portaret tantum onus Telorum

upon [his] back in time of peace, forasmuch as
tergo tempore pacis, quandoquidem

Archers carried nothing, except at the time
Sagittarii portarent nil, nisi tempore

of Battle; To whom the Porcupine said,
Prælii; Cui Histrix dicebat,

we must think it to be always time to fight
credendum est esse semper tempus præliandi

against the Wolf.

adversus Lupum.

M O R A L

[This Fable sheweth, [that] it behoveth
Hæc Fabula innuit, oportere

a Wise man to be always armed against
Sapientem esse semper armatum adversus

the wiles of his Enemies and Foes.

fraudes Inimicorum & Hostium.

Of the Mouse 4. setting at liberty a Kite 16. *Fab. 181.*
De Mure 4. liberante Milvum 16.

A Mouse having espied a Kite entangled
Mus conspicatus Milvum implicitum

{ *in the snare of the Fowler, took pity on the Bird,*
laqueo Aucupis, misērtus est Avis,

{ *though an enemy to her, and having gnawed in*
quamvis inimicæ sibi, & atroxis

{ *sunder the bands with her teeth, made way for*
vinculis dentibus, fecit viam sibi

{ *her to fly out; The Kite being unmindful of such*
evolvendi, Milvus immemor tan-

{ *a great courtesie, when she saw her self loosed,*
ti beneficii, ubi vidit se solutam,

{ *snatching up the Mouse suspecting no such thing,*
corripiens Murem suspicantem nil tale,

{ *pulled [her] in pieces with her claws and bill.*
laceravit unguibus & rostro.

M O R A L.

{ *This Fable sheweth, [that] wicked Men*
Hæc Fabula indicat, malignos Viros

{ *are wont to repay such thanks to their Be-*
solere rependere hujusmodi gratias suis Be-

{ *nefactors.*
nefactoribus.

{ Of the Snail 67. begging of Jupiter that *Feb. 182.*
 { De Cochleâ 67. petente à Jove ut

{ she might carry her House along with her.
 { posset ferre suam Domum secum.

{ W Hen Jupiter, from the beginning of the
 { Cum Jupiter, ab exordio

{ World, bestowed upon every Creature
 { Mundi, elargirētur singulis Animalibus

{ the Gifts which they had desired, the Snail begged
 { Munera qua petissent, Cochlea petiit

{ of him, that she might carry about her House ;
 { ab eo, ut posset circumferre suam Domum ;

{ and (being asked of Jupiter, why she craved
 { & interrogata a Jove, quare exposceret

{ such a Gift, which would be heavy, and
 { tale Munus, quod futurum erat grave, &

{ troublesome to her, she said, I had rather continu-
 { molestum illi, inquit, malo perpe-

{ rally carry such a heavy burden, than not to be
 { tuo ferre tam grave onus, quam non

{ able to avoid an ill neighbour when I list.
 { posse evitare malum vicinum cum mihi libuerit.

M O R A L.

M O R A L

{ *This Fable sheweth, [that] the neighbourhood*
Hec Fabula indicat, vicinitatem

{ *of bad People is to be avoided, tho' with all in-*
Malorum fugiendam, omni in-

{ *conveniency.*
commodo.

Fab. 183. { *Of the Hedge-hog 68. thrusting out of doors*
De Herinaceo 68. ejiciente

{ *the Viper ber Host.*
Viperam Hospitem.

{ *THE Hedge-hog foreseeing Winter coming*
Herinaceus præsentiens Hyemem adven-

{ *on, fairly intreated the Viper, that she would*
rare, blandè rogavit Viperam, ut concedè-

{ *grant him room in her hole against the extre-*
ret sibi locum in suâ cavernâ adversus vim

{ *mity of the cold, which when she had done, the*
frigoris, quod cum illa fecisset,

{ *Hedge-hog tumbling himself hither and thither,*
Herinaceus pervolvens se huc atq; illuc,

{ *pricked the Viper with the sharpness of his pricks,*
pungēbat Viperam acumine spinarum,

{ *and made her smart grievously ; she seeing her self*
& torquēbat vehementer ; illa videns se
 ill

ill dealt withal, when she entertained the Hedge-
male tractatam, quando suscepit Herina-

hog on Guest-wife, intreated him by fair means,
cum Hospitio, orabat eum blandis verbis,

that he would go out, seeing the place was too
ut exiret, cum locus esset nimis

narrow for them both: To whom the Hedge-hog
angustus duobus: Cui Herimaceus

said, let him go out, who cannot abide here;
inquit, exeat, qui nequit manere hic;

wherefore the Viper perceiving there was not
quare Vipera sentiens non esse

room for her there, departed thence out of her
locus sibi ibi, cessit illinc ex

Lodging.

Hospitio.

M O R A L.

{This Fable sheweth, [that] they are not
{Hec Fabula indicat, eos non

to be admitted into [our] Fellowship, who
esse admittendos in Consortium, qui

are able to thrust us out.

possunt ejicere nos.

{Of the Husbandman and the Poet.
{De Agricola & Poeta.

Fab. 184.

{A Husbandman coming to a Poet, whose
Agricola accedens ad Poetam, cujus
Land

{ Land be Plowed, and when he found him alone
 { Agros Calēbat, & cum offendisset eum solus

{ amongst [his] Books, he asked him, how
 { inter Libros, interrogavit eum, quomodo

{ he could live so alone : To whom he said,
 { posset vivere is a solus : Cui inquit,

{ I have but begun to be alone, since thou came
 { tantum cepi esse solus, postquam adveni

{ hither.
 { huc.

M O R A L.

{ This Fable sheweth, [that] Learned Men, who
 { Hec Fabula indicat, Eruditos Viros, qui

{ are continually thronged with a company of
 { continue stipantur turba

{ Learned Men, are then alone, when
 { Doctissimorum Virorum, tunc esse solos, quando

{ they are among illiterate fellows.
 { fuerint inter illiteratos homines.

Fab. 185. { Of the Wolf 2. cloathed with a Sheeps skin
 { De Lupo 2. indūto ovina pelle

{ which devoured the flock.
 { qui devorabat gregem.

{ A Wolf being cloathed in a Sheeps skin
 { Lupus indūtus ovina pelle

{ put himself amongst a Flock of Sheep, and
 { immiscuit se gregi Ovium, &

{ killed every day one of them, which when
 { occidebat quotidie aliquam ex eis quod cum

{ the Shepherd had taken notice of; he hanged
 { Pastor animadvertisset, suspendit

{ [him] on a very high Tree, and the other Shep-
 { in altissima arbore, & ceteris Pasto-

{ herds asking [him], why he had hanged a Sheep,
 { ribus interrogantibus, quare suspendisset Ovem,

{ he said, the Skin indeed is of a Sheep, as you see,
 { aiebat, Pëllis quidem est Ovis, ut videtur,

{ but the Works were of a Wolf.
 { sed Opera erant Lupi.

M O R A L.

{ This Fable sheweth, [that] Men are not
 { Hac Fabula indicat, homines non

{ to be judged by their habit, but by their Works;
 { judicandos ex habitu, sed ex operibus;

{ because many do Wolves Works, under the Cloaths
 { quoniam multi faciunt Lupina opera sub vestimentis

{ of Sheep.
 { Ovium.

R

Of

J A N O M

Fab. 186. { Of the Father in vain persuading [his]
De Patre frustra hortante

{ Son to Vertue.
Filiū ad Virtutem.

{ A Father persuaded [his] Son with many
Pater hortabatur Filiū multis

{ Words, as one given to Vice, that leaving the
Verbis, ut deditum Vitii, ut derelicta

{ Cause of Vice he should attend upon Vertue,
Via Vitiorum invigilaret Virtutibus,

{ which would bring [him] Commendation, and
quæ paritura erant ei, laudem, &

{ Praise, to whom the Son said, Father, you per-
deous, cui Filius inquit, Pater, bor-

{ suade me in vain to do these things, for I have
iuris me frustra facere hac, nam au-

{ heard many Preachers who persuaded the way in
dixi multos prædicatores qui hortabantur viam ad

{ Vertue better than you, and yet never have I
virtutem melius te, & tamen nunquam ob-

{ obeyed [their] Admonitions.
secutus sum Admonitionibus.

M O R A L

M O R A L.

17

{ This Fable sheweth, that Men of a wicked
 { Hec Fabula indicat, Homines malignos

{ Disposition will depart from Vice by the Persua-
 { Natura velle discedere a Vitiis

{ from of no one.
 { idem nullius

{ Of the Dog 6 marrying the Sheep of his own
 { De Canis 6 occidente Ovis sua

{ Master.
 { Domini.

{ A Shepherd had committed his Sheep to
 { Pastor dederat suas Oves Fab. 187.

{ [his] Dog to keep, feeding him with very good
 { Canis custodiendas, pascens illum optimis

{ Meat, but he oftentimes killed one Sheep or other,
 { Cibis, at ille saepe occidebat aliquam ovem,

{ which when the Shepherd had minded, taking
 { quod cum Pastor animadvertisset, capiens

{ the Dog, he would needs kill him, to whom
 { Canem, volebat occidere eum, cui

{ the Dog said, why do you desire to kill me?
 { Canis inquit, quid cupis perdere me,

{ *I am one of your Household, rather slay the Wolf,*
 { *sum unus ex tuis Domesticis, potius interfice Lupum,*

{ *which continually lays wait about your Sheepfold,*
 { *qui continuo insidiatur tuo Ovis,*

{ *nay saith the Shepherd, I think thou art more*
 { *imò inquit Pastor, puto te magis*

{ *worthy of Death than the Wolf, for he doth*
 { *dignum morte quam Lupum, nam ille*

{ *openly profess himself my Enemy: But thou*
 { *palam proficitur se meum hostem: Sed tu*

{ *under the Shew of Friendship dost daily lessen*
 { *sub Specie amicitie quotidie imminuis*

{ *my Flock.*
 { *meum Gregem.*

M O R A L.

{ *This Fable sheweth, that they are far more*
 { *Hæc Fabula innuit, eos longè magis*

{ *to be punished, who do us hurt under a shew of*
 { *puniendos, qui nos lædunt sub specie*

{ *Friendship, than they that openly profess themselves*
 { *Amicitie, quam qui apèrte profitentur se*

{ *our Enemies.*
 { *nostros inimicos.*

{ Of the Ram 69 fighting with the Bull. 47
 { De Ariete 69 pugnante cum Taura. 47 Feb. 188,

{ **T** Here was a Ram amongst the Sheep, that
 { Erat Aries inter Oves, qui

{ had such a strong Head and Horns, that he
 { habēret tam firmum Caput & Cornua, ut

{ quickly and easily overcame the other Rams,
 { statim & facile superāret cæteros Arietes,

{ wherefore when he found no Ram more,
 { quare cū inveniret nullum Arietem amplius,

{ that durst withstand him running against him.
 { qui audēret obistere sibi occurrēti.

{ Being puff'd up with often Victories he durst
 { elātus crabris Victoriis ausus est

{ challenge the Bull to Battle: but at the first
 { provocare Taurum ad pugnam: sed primo

{ push, when he had butted against the Forehead
 { congressu, quum arietasset in Frontem

{ of the Bull, he was beaten back with such a cruel
 { Tauri, repercussus est tam atrocis

{ Blow, that being almost dead, he said these words,
 { ictu, ut ferme moriens, diceret hæc,

{ Fool [that] I am, what have I done? Why
 { Stultus ego, quid egi? Cur

{ *durst I provoke such a potent Adversary to whom*
 { *ausus sum laceſſere tam potentem Adverſarium cui*

2 { *Nature hath made me unequal.*
 { *Natura fecit me imparē.*

M O R A L.

{ *This Fable ſheweth, [that] we muſt not*
 { *Hæc Fabula indicat, non eſſe*

{ *ſtrive with thoſe that are more powerful,*
 { *pugnandum cum potentioribus.*

{ *(than our ſelves.)*

Fab. 189. { *Of the Widow and the green Aſs.*

{ *De Vidua & viridi Aſino.*

{ *A Widow loathing a ſingle Life, had a mind*
 { *Vidua exōla Cælibatū, capiebat*

{ *to marry, but ſhe durſt not, being afraid of the*
 { *nubere, ſed non audebat, verſa*

{ *ſneering of the common ſort, who uſe to rail upon*
 { *ſirriſiones vulgi, qui ſolent inceſſare*

{ *them, that marry twice, but her Goffin ſhewed her,*
 { *cas, qua nubunt bis, ſed ejus commūter monſtrā*

{ *how [that] the Peoples words were to be*
 { *vit, quā populū voces eſſent con*

{ *ſlighted, by this Trick; for ſhe commanded [that]*
 { *temnēda, hæc Arte; nam juſſit*

the

{ the white Ass which the Widow had, should be
 { album Asinum quem Vidua habebat, de-

{ painted green, and he led about through all
 { pingi viridi (colore) & circumduci per omnes

{ the Streets of the City: Which whilst it was done,
 { Vicos Urbis: Quod dum fieret,

{ all did so much admire [it] at the first, that
 { omnes tantum admirabantur ab initio, ut

{ not only Children, but old People also being
 { non solum Pueri, sed Senes etiam

{ moved with this unusual Matter, accompanied
 { moti hac insolita re, comitarentur

{ the Ass for the Satisfaction of their Mind, after
 { Asinum animi gratia, de-

{ wards when this sort of Beast was led through
 { inde cum hujusmodi Animal duceretur per

{ the City every day, they gave over wondering;
 { Urbem quotidie, discesserunt admirari;

{ in like manner, saith the Gossip to the Widow,
 { itidem, inquit Commāter ad Viduam,

{ It will befall you, for if you take a Husband, you
 { eveniet tibi; nam si acceperis Virum,

{ will be the Talk of the People, afterwards this
 { eris Fabula vulgi, deinde hic

{ Talk will cease.
 { Sermo conticēssit.

M O R A L

{ This Fable sheweth, [that] there is nothing
 { Hæc Fabula indicat, nullam esse rem

{ worthy so great Admiratiõ, which in continu-
 { dignum tantâ Admiratiõne, quæ in diutur-

{ ance of time, doth not cease to be a Miracle.
 { tate temporis, non desinit esse Miraculum.

Fab. 190. { Of the Eagle 12 snatcht away the young
 { De Aquila 12 rapiẽte filios

{ ones of the Conie, 70
 { Cuniculi. 70

{ A N Eagle having made her Nest in a very
 { Aquila nidulata in al-

{ high Tree, had snatcht away the young ones
 { cissimâ Arbore, rapuerat filios

{ of a Conie, which led not far from thence, for
 { Cuniculi, qui pascebantur non longè illinc, in

{ a prey for her young ones, whom the Conie
 { prædam suorum pulcorum, quam Cuniculus

{ intreated with fair Words, that she would
 { orabat blandis Verbis, ut digna-

{ vouchsafe to restore her young ones again, but
 { retur restituere sibi filios sed

{ she supposing her to be a feeble, and terrestrial
illa arbitrans eam esse pusillum, & terrestre

{ Creature, and unable to hurt her, made no
Animal, & impotens ad nocendum sibi, non

{ scruple to pull them in pieces with her Talons,
dubitavit dilacerare eos suis Unguibus,

{ in the sight of (their) Dam, and to lay them
in conspectu Matris, & opponere eos

{ before her young to be eaten; then the Conie
suis pullis epulandos, tunc Cuniculus

{ being vex'd at the Death of her young, did not
commotus Morte filiorum, haud

{ suffer this Wrong to go unpunished, for she
permisit hanc Injuriam abire impunitam, nam

{ digg'd up the Tree that bare the Nest by the
effodit Arborem quae sustinebat Nidum ra-

{ Roots, which falling down with a small Blast
dicitus, quae procidens levi Impulsu

{ of Wind, threw down upon the Ground the
Venturum, dejecit in Humum

{ young ones, of the Eagle, yet unfledg'd, which
pullos, Aquilae, adhuc implumes, qui

{ being eaten up, by the wild Beasts, afforded
depasti a Feris, praebant

{ the Conie great Ease of [her] Sorrow.

{ Cuniculo magnum Solatium Doloris.

M O R A L

MORAL.

{ The Fable sheweth, [that] no one trusting
 { Hec Fabula idicat, neminem fretum

{ To his own Greatness, ought to despise those that
 { sua Potentiâ, debere despiciere imbe-

{ are weaker, seeing the weaker sometimes revenge
 { cilliores, cum infirmiores aliquando ultis-

{ [the] Wrongs of them that are stronger,
 { cāntur Injurias potentiorum.

Fab. 191. { Of the Pyke 71 a River Fish, that desired
 { De Lupo 71 Fluvii Pisce, qui affectabat

{ the Command of the Sea.
 { Regnum Maris.

{ T Here was a Pyke in a River, that excelled
 { Erat Lupus in Amne, qui excedebat

{ all the other Fish of the River, in Fairness,
 { cæteras Pisceis Fluminis, Pulchritudine,

{ Greatness, and Strength; whereupon they all
 { Magnitudine, & Robore; unde cuncti

{ admir'd him, and gave [him] the greatest
 { admirabantur illum, & afferebant principis

{ Honour (that could be) as if [he were] King
 { Honore tanquam Regem

wherefore being puff'd up with Pride, he began
 quare ^{elatus} Superbia, ^{capis}

to desire greater Command, therefore having
 appetere majorem Principatum, ergo

into the River, in which he had reigned many
 illo flumine, in quo regnaverat multos

Years, he went into the Sea, to challenge the
 Annos, ingressus est in Mare, vindicare

Command thereof to himself: But meeting with
 Regnum ejus. Sed offendens

a Dolphin of wonderful Greatness, that did
 Delphinum miræ Magnitudinis, qui

bore rule in it, he was so pursued by him,
 regnabat in illo, ita insectatus est ut illo,

that fleeing he could scarce get into the Mouth of
 ut fugiens vix ingrederetur Ostrum

the River, from whence he durst go out no
 flumine, unde ausus est exire non

more.

M O R A L.

This Fable admonishes us, that being con-
 Hac Fabula admonet nos, ut con-

tent with our own things, we should not desire
 contenti nostris rebus, non appetamus

those things that are far greater than [our] Strength.
 he quæ sunt longè majora Viribus.

Feb. 192.

Of the Sheep 23 railing on the Shepherd.
De Ove 23 convitiante Pastori.

{ A Sheep railed on a Shepherd, because [he]
Ovis convitiabatur Pastori, quia

{ being not content with the Milk, which he milks
non contentus Lacte, quod mulgebatur

{ from her, for his own use, and [his] Children
ab ea, in suum usum, & Filiorum

{ use, did moreover bare her of [her] Fleece;
usum, insuper denudaret illam Vellere;

{ then the Shepherd being angry, dragg'd her
tunc Pastor iratus, trahēbat ejus

{ young one unto Death: Canst thou, saith the
filium O ad Mortem: Potes, inquit

{ Sheep do any thing worse unto me? I will kill
Ovis facere quid pejus mihi? occidam

{ thee, saith the Shepherd, and cast thee out
te, inquit Pastor, & projiciam te

{ to be eaten by Wolves and Dogs; then the Sheep
devorandum Lupis & Canibus; tunc Ovis

{ sheld her peace, fearing yet greater Mischiefs
filuit, formidans adhuc majōra Mala,

consequens

MORAL

M O R A L.

{ This Fable sheweth, that Men ought not
 { Hæc Fabula indicat, Homines non debere

{ to be angry against God, if he suffer [their]
 { exandescere in Deum, si permittat

{ Wealth, and [their] Children to be taken
 { Divitias, & Filios auferri

{ from them, seeing he is able to bring greater
 { ipsis, cum possit inferre maiora

{ Punishments upon them, both whilst they are living
 { Supplicia & viventibus

{ and when they are dead.
 { & mortuis.

{ Of a Waggoner, and the Wheel of the
 { De Aurigâ, & Rotâ Fab. 193.

{ Waggon that creek'd.
 { Currus stridēte.

{ THE Waggoner asked the Waggon why the
 { Aurigâ interrogabat Currum quare

{ Wheel, that was the worse creek'd, when the
 { Rota, quæ erat deterior stridēbat, cum

{ others did not do so, to whom the Waggon said,
 { ceteræ non facerent idem, cui Currus dicebat,

sick

Sick Folks are *always* wont to be peevish,
Egrōi semper consueverunt esse morōsi,

full of Complaints.
Queruli.

M O R A L

This Fable sheweth, that Miserie are alway
Hac Fabula indicat, Mala semper

wont to make Men complain.
lētē impellere Homines ad querimoniam.

Fab. 194. Of the Man that would try [his] Friends.
De Viro experiente Amicos.

A Man very rich and liberal had
Vir admodum divus & liberalis habebat

great Abundance of Friends, whom he often
magnam Copiam Amicorum, quos sæpius

invited to Supper, unto which they came very
invitabat ad Cœnam, ad quam accedebant li-

willingly, but being desirous to try, whether
benèfissimè, sed volens experiri, an

they would be faithful to him in Toyl and Dan-
essent fideles sibi in Laboribus & Pe-

gers, he call'd them all together, saying, the
riculis, convocavit omnes, dicens,

Enemies were risen up against him, whom he
Inimicos esse obortos sibi, quos sta-

was resolv'd to kill, wherefore taking up Arms,
 tuerat occidere, quare corripit Armis,

they should go with him, that they might revenge
 irent facinus ut ulloceceretur

the Injuries offered him. Then they all saving
 Injurias illatas sibi. Tunc omnes preter

two, began to excuse themselves, therefore cast
 duos, expērent excusare sese, ergo re-

ing off all the rest, he reckoned those two only
 pudicis ceteris, habuit illos duos tantum

in the number of Friends, whom afterwards
 in numero Amicōrum, quos deinde

he loved entirely.
 amabat unice.

M O R A L.

{ This Fable sheweth, [that] adverse For-
 { Hec Fabula indicat, adversam For-

{ tunc is the best Trial of Friendship.
 { tūcnam esse optimum Experimētum Amicitia.

Feb. 196. { Of the Fox is commending Hares Flesh to
 { De Vulpe is laudante Leporis Carnem

{ Dogs. 6

{ Cani. 6

{ When a Fox was put to flight by a Dog,
 { Cum Vulpes fugaretur a Cani,

{ and was just ready to be catch'd, knew he
 { & esset iam iam capienda, cognosceret

{ could find no other way to escape, he said,
 { posse invenire nullam aliam viam evadendi, inquit,

{ O Dog, why dost thou desire to kill me whose
 { O Canis, quid cupis perdere me cuius

{ Flesh cannot be for Service to thee, catch that
 { Caro nequit esse Usui tibi, cape illum

{ Hare rather, (for there was a Hare not far off)
 { Leporem potius, (nam erat Lepus non procul

{ whose Flesh Men say is very sweet; the
 { cuius Carnem Mortales dicunt esse suavissimam;

{ Dog therefore being moved by the Counsel
 { Canis igitur motus Consilio

{ of the Fox, letting the Fox alone, pursued the
 { Vulpe, omissa Vulpe insecutus est

{ Hare, which nevertheless he could not
 { Leporem, quem tamen nequivit

{ catch by reason of her incredible Swiftness;
 { capere ob ejus incredibilem Velocitatem;

{ a few Days after, the Hare meeting the Fox
 { paucis post Diebus, Lepus conveniens Vulpem

{ blam'd him very much, (for she heard his
 { accusabat eam vehementer, (nam audierat ejus

{ Words, because he had discovered her to the Dog,
 { Verba, quod demonstrasset se Cani;

{ to whom the Fox made answer, why dost thou
 { cui Vulpes respondēbat, quid ac-

{ blame me, Hare, seeing I commended thee so
 { cūctas me, Lepus, cū laudavi te

{ very much? What wouldst thou say, if I had
 { tantoperè? Quid dicerēs, si vitu-

{ discommended thee?
 { perdissem te?

M O R A L.

{ This Fable sheweth, under the shew of Comm-
 { Hæc Fabula indicat, sub specie Com-

mendation, Men do plot Destruction
 mendationis, Homines machinari Perniciem

to others.
 aliis.

Fab. 197. { Of the Hare 21 begging Craftiness, and
De Lepore 21 petente Calliditatem, &

{ the Fox 15 Speed of Jupiter.
{ Vulpe 15 Celeritatem a Jove.

{ THE Hare and the Fox begged of Jupiter,
Lepus & Vulpes petebant à Jove,

{ the one that he would add Speed to his Crafti-
{ hac ut adjungeret Celeritatem suæ Callidi-

{ ness, the other that he would add Crafti-
{ tati, ille ut adjungeret Callidita-

{ ness to her Swiftnes, to whom Jupiter tōw re-
{ tem suæ Celeritati, quibus Jupiter ita re-

{ plied, we have freely bestowed Gifts upon all
{ spōndit, largiti sumus Munera singulis

{ living Creatures from the beginning of the World,
{ animantibus ab origine Mundi,

{ from our most bountiful Brest, but to have given
{ e nostro liberalissimo Sinu, sed dedisse le

{ all to one had been a Wrong to others.
{ omnia uni fuisset Injuria aliorum.

M O R A L.

{ This Fable sheweth, [that] God hath bestowed
{ Hæc Fabula indicat, Deum esse largitum

{ his Gifts upon all with such an even Balance,
{ sua Munera singulis tam æquali lance,
that

{ that every one ought to be content with his own
ut quisque debeat esse contentus cum sua

{ share.

{ sorte.

{ Of the Horse 28 [that was] unhandsome, Fab. 198.
{ De Equo 28 inculto,

{ but swift, and of the others mocking
{ sed veloci, & ceteris iridentibus

{ him.

{ eum.

{ When many Horses were brought to the
{ Cum plures Equi adducerentur ad

{ Circensian Games, adorned with very fine Trap-
{ Circenses Ludos, ornati pulcherrimis Pha-

{ spings, except one, which the others mocked [as]
{ leris, præter unum, quem ceteri irridēbant

{ unhandsome and unfit for such a Race, and they
{ incultum & ineptum ad tale Certamen, & opi-

{ thought [that he] would never become Conque-
{ nabantur nunquam futurum Viā-

{ nor, but when the time to run came, and they
{ trem, sed ubi tempus currēdi advenit, &

{ set out all from the starting Posts, at the Sound
{ exire cuncti Carceribus, dato Signo

{ of a Trumpet, then at last it appeared, by *hæc*
 { *Tuba*, tunc demùm innotuit, quan-

{ much he that was jeered a little before exceeded
 { to ille irrîsus paulo antè superâret

{ the rest in Swiftness: For all the others being
 { ceteros Velocitâte: Nam omnibus aliis re-

{ left behind him a great distance, he won
 { lictis post se longo intervâllo, assecutus est

{ the Prize.
 { Palmam.

M O R A L.

{ This Fable signifies, [that] Men are not to
 { Hæc Fabula significat, Homines non esse

{ be judged by [their] Habit, but by [their]
 { judicandos ex Habitu, sed ex

{ Virtue.
 { Virtute.

Feb. 199. { Of the Country-man getting Admission to
 { De Rustico admissio ad

{ a Lawyer by the bleating of a Kid. 21
 { Juris consultum ex voce Hædi. 21

{ A Country-man being interested in a great
 { Rusticus implicitus gravi

{ Suit came to a Lawyer, that he being [his]
 { Lite accedit ad Jurisconsultum, ut eo

Coun.

{ Counsellour, *he might lay open his Case, but he*
 { Patrōno, *explicāret sese, at ille*

{ *being hindred with other Business, commanded*
 { *impeditus aliis Negotiis, jubēbat*

{ [one] *to tell [him] [that] he could not be at*
 { *renunciāri se non posse va-*

{ *leisure for him now, wherefore he should go away,*
 { *cāre illi nunc, quare abiret,*

{ [and] *come again some other time, the Country-*
 { *rediturus alias, Rusti-*

{ *man who relied very much upon him as an old*
 { *cus qui fidēbat plurimum huic ut veteri*

{ *and trusty Friend, often returning was never*
 { *& fido Amīco, sapiūs rediens nunquam*

{ *let in, at the last carrying a sucking and fat*
 { *admissus est, tandē deferens lactāntem & pinguem*

{ *Kid with him, stood before the Lawyers door,*
 { *Hædum secum, stabat ante Jurisconsulti ædes,*

{ *and pinching the Kid forced it to bleat, the*
 { *& vellicans Hædum cogēbat illum balatrāre,*

{ *Porter, who according to the command of*
 { *Janitor, qui ex præcepto*

{ [his] *Master, was wont to let in those that*
 { *Hæri, solēbat admittere por-*

{ *brought Presents, hearing the bleating of the Kid,*
 { *tātes Dona, audīta voce Hædi,*

{ opening the Gate presently bids the Man come in,
 { aperiens Januam illic jubet Hominem introire,

{ then the Country-man turning to the Kid, said
 { tunc Rusticus convērsus ad Hædum, inquit

{ I give thee Thanks, my good Kid, that hast made
 { ago tibi Gratias, mi Hædule, qui effecisti

{ me such easie Entrance.
 { mihi tam faciles Fores.

M O R A L.

{ This Fable sheweth, [that] no things are
 { Hæc Fabula indicat. nullas res esse

{ so hard and difficult, which Presents cannot
 { tam duras & difficiles, quas Munera nequeunt

{ open.
 { aperire.

Fab. 200. { Of an Old Man, stoning down a Young
 { De Seno saxis dejiciente Juve-

{ Man stealing [his] Apples from him.
 { nem diripientem Poma sibi.

{ A N Old Man intreated a young Fellow that
 { Senex orabat Juvonem di-

{ stole [his] Apples from him with fair Words,
 { ripientem Poma sibi blandis Verbis,

{ that he would come down from the Tree, and
 { ut descenderet ex Arbore, & would

{ would not carry away his Goods, but when he
 { nollet auferre suas Res, sed cum ver-

{ talked to no purpose, the young Fellow de-
 { ba funderet incassum, Juvene con-

{ spising [his] Age and Words, he said, I hear
 { temnente Etatem & Verba, inquit, audio

{ [that] there is some Vertue not only in Words
 { esse aliquam Virutem non tantum in Verbis

{ but in Herbs, he began therefore to pull Grass,
 { sed in Herbis, cepit igitur vellere Herbas,

{ and to throw [it] at him, which the young Man
 { & jacere in illum, quod Juvenis

{ having beheld, he laughed exceedingly, and
 { conspicatus, effusus est in risum vehementem, &

{ thought the Old Man doted, who thought he
 { arbitrabatur Senem delirare, qui crederet se

{ could beat him out of the Tree with Grass, then
 { posse depellere eum ex Arbore Herbis, tunc

{ the Old Man desiring to try all ways, when
 { Senex cupiens experiri omnia, quando

{ the power of Words and Herbs said he, can do
 { vires Verborum & Herbarum inquit, nullæ

{ no good, against the Stealer of my Goods
 { sunt, adversus Raptorem mearum Rerum

{ I will stone [him], in which also they say there is
 { lapidibus agam, in quibus quoq; dicunt esse

{ *Vertue, and throwing the Stones at the young*
Virtutem, & jaciens Lapides in Juve-

{ *Fellow, with which he had fill'd [his] Lap*
nem, quibus impleverat Gremium

{ *forced him to come down, and go away.*
coēgit illum descendere, & abire.

M O R A L.

{ *This Fable sheweth, [that] all things are to*
Hac Fabula indicat, omnia ten-

{ *be tried by a wise Man, before he seeth unto*
tāda Sapiēti, priūquam confugiat ad

{ *the Help of Arms.*
Auxilium Armōrum.

Fab. 201. { *Of the Nightingale 37 promising the Hawk 58*
De Luscinia 37 pollicēte Accipitri 58

{ *a Song for [her] Life.*
Canitum pro Vita.

{ *A Nightingale being caught by a hungry*
Luscinia comprehēnsā a famelico

{ *Hawk when she perceived [that] she should be*
Accipitre cum intelligeret se devo-

{ *devoured, intreated him fairly, that he would*
rāndum esse, rogābat eum blande, ut dimit-

{ *let [her] go, having promised [that] she would*
tere, pollicita sese re-
make

{ make [him] a huge Requital for so great
 { latūram ingēntem Mercēdem pro tanto

{ a Courtesie, and when the Hawk asked her, what
 { Beneficio, & cum Accipiter interrogāret eam, quid

{ Requital she could make him? she said, I will
 { Gratia posset referre sibi? inquit, demul-

{ please thy Ears with sweet Songs, but I quoth
 { cēbo tuas Aures mellifluis Cantibus, sed ego inquit,

{ the Hawk, had rather thou shouldst please my
 { Accipiter, malo demulceas mihi

{ Belly, for I can live without thy Songs, without
 { Ventrem, nam possum vivere sine tuis Cantibus, sine

{ Meat I cannot.

{ Cibo nequeo.

M O R A L.

{ This Fable implieth, [that] profitable things
 { Hæc Fabula innuit, utilia

{ are to be preferr'd before things pleasant,
 { antepōnēda jucūdis,

of

Fab. 202. { Of the Lion 7 chusing the Hog 66 for his
 { De Leōne 7 eligēte Porcum 66 sibi

{ Companion.
 { Socium.

{ THE Lion when he was minded to get him
 { Leo cum vellet adsciscere sibi

{ Companions, and many living Creatures wished
 { Socios, & multa Animalia optārent

{ to joyn themselves to him, and begged for him
 { adjungere sese illi, & exposcerent id

{ with Prayers and Wishes, scorning all the rest,
 { Precibus & Votis, cæteris spretis,

{ he would only make an Association with the Hog
 { voluit solum inire Societatem cum Porco,

{ and being asked the Reason, answered, because
 { & rogatus Causam, respondit, quia

{ this living Creature is so faithful, that he will
 { hoc Animal est adeo fidum, nun-

{ never leave his Friends, and Allies in never so
 { quam deferet suos Amicos, & Socios in nullo tam

{ great a Danger.
 { magno Discrimine.

M O R A L

M O R A L.

{ *This Fable sheweth, [that] their Friendship*
 { *Hæc Fabula indicat, eorum Amicitiam*

{ *is to be desired, that do not shrink back from*
 { *appetendam, qui non referunt pedem a*

{ *affording Relief in time of Trouble.*
 { *prestādo Auxilio tempore Adversitātis.*

{ *Of a Gnat 72 begging Meat and Lodging* *Fab. 203.*
 { *De Culice 72 petente Cibum & Hospitium*

{ *of a Bee. 64*

{ *ab Ape. 64*

{ *A Gnat in Winter time, when she thought*
 { *Culex Hybërno tempore, cum conjecerit*

{ *she should be like to die, with Hunger, and Cold,*
 { *se peritūrum, Fame, & Frigore,*

{ *went to the Hives of Bees, begging Meat and*
 { *accessit ad Alvearia Apum, petens Cibum &*

{ *Lodging of them, which if she could but get of*
 { *Hospitium ab eis, quæ si consecutus fuisset ab*

{ *them, she promised that she would teach their*
 { *eis, promittēbat se edocūram eorum*

{ *Children the Art of Singing, then a Bee said,*
 { *Filias Artem Musicam, tunc Apis inquit*

{ *but I had rather my Children learn my Art,*
 { *sed malo mei Liberi discant meam Artem,*
 which

{ which can shield them from the Danger of Hunger
 { quæ poterit eximere eos a Periculo Fa-

{ ger and Cold.
 { mis & Frigoris.

M O R A L.

{ This Fable admonisheth us, that we instruct
 { Hæc Fabula admonet nos, ut erudiāmus

{ our Children in those Arts, which can shield
 { nostros Liberos his Artibus, quæ valent videri

{ them from Poverty.
 { eos ab Inopiâ.

Fab. 204. { Of an Ass II the Trumpeter, 35 and a Hare 2
 { De Asino II Tubicine, 35 & Lepore 2

{ the Letter-Post.
 { Tabellario.

{ A Lion the King of four footed Beasts, being
 { Leo Rex Aquadrupedum pug

{ about to fight against the Birds, set in arms
 { natūrus advērsus Volucres, instruēti

{ his Forces, and being asked by the Bear, what
 { suōrom Copias, & interrogātus ab Urso, quid

{ the Asses Idleness, or the Hares Fearfulness could
 { Asini Inertia, aut Leporis Timiditas posset

{ avail him towards the Victory, whom he saw
 { conferre ei ad Victoriā, quos cernebat

to be there amongst the other Souldiers, he an-
 esse ibi inter cæteros Milites, re-

(wered, the Ass will stir up my Souldiers to
 pōndit, Asinus concitābit meos Milites ad

fight, the Hare shall be instead of a Letter-Post
 pugnam, Lepus erit loco Tabellarii

because of the Swiftnes of [her] Feet.

ob Celeritatem Pedum.

M O R A L.

{ This Fable signifieth, [that] no body is so
 { Hæc Fabula significat, neminem esse adeo

contemptible, that cannot profit us in some
 contemptibilem, qui nequit prodesse nobis in aliqua

thing or other.

re.

Of the Hawks 58 being at odds amongst
 De Accipitribus 58 inimicis inter Fab. 205.

{ themselves, which the Pigeons 18 made
 { se, quos Columba 18 com-

{ Friends.
 { posuere.

THE Hawks being at odds one with another
 Accipitres inimici invicem

fought every day, and being busied with
 decertabant quotidie, & occupati
 their

{ their own Enmities, they did not trouble others
 { suis Odiis, non infestabant alias

{ Birds, the Pigeons being sorry for their hap,
 { Aves, Columbae dolentes illorum vicem

{ made them Friends by sending Ambassadors,
 { composuere missis Legatis,

{ but they as soon as they were made Friends
 { sed illi ubi effecti sunt Amici

{ amongst themselves they did not forbear to vex
 { inter se non desinebant vexare

{ and kill the other weaker Birds, and especially
 { occidere ceteras imbecilliores Aves, & maxime

{ the Doves; then the Doves said how much
 { Columbas, iam Columbae dicebat quanto

{ better was the falling out of the Hawks, than
 { utilior erat discordia Accipitrum, quam

{ [their] Agreement to us.
 { Concordia nobis.

M O R A L.

{ This Fable teaches us, [that] the Hatred
 { Hæc Fabula admonet nos, Odis

{ of bad Citizens amongst themselves are rather
 { malorum Civium inter se potius

{ to be cherished, than extinguished, that whilst
 { alenda, quam extinguenda, ut dum

they

{ they fall to Swords amongst themselves, they
digladiantur inter se,

{ may suffer honest men to live quietly.
permittant bonos vivere quiete.

{ Of the Prætor condemned of unjust Gain.
De Prætore damnato repetundarum. Fab. 205.

{ A Prætor that had robbed the Treasury, that
Prætor qui expilaverat Pecuniam, cui

{ he had charge of, was condemned of Extortion,
præfuerat, damnatus fuerat Repetundarum,

{ and when with much ado he restored what was
cum agere restitueret ab-

{ taken away, one of the Province said, this our
tata, quidam ex Provincialibus, dicebat, hic noster

{ Prætor imitates Women, who when they conceive
Prætor imitatur Mulieres, quæ concipientes

{ Children, are very well pleased, but when
Fetus, mirâ voluptate afficiuntur, sed cum

{ they bring them forth, they are pained.
emittunt eos, torquentur.

M O R A L.

{ This Fable implieth, [that] other Men's Goods
Hæc Fabula innuit, aliena

are

{ are not to be stolen, lest being forced to part with
 { non esse surripienda, nè coacti deponere

{ them, we be much grieved.
 { illa, conficiamur dolore.

Fab. 206. { Of a Woman bringing Fire into [her]
 { De Muliere ferente Ignem in

{ Husband's House.
 { Mariti Domum.

{ A Wise Man married a Wife, and being asked
 { Prudens Vir ducēbat Uxorem, & interrogatus

{ of [his] Friends, what meant that Torch
 { ab Amicis, quid sibi vellet illa Facula

{ which the new married Bride brought forth
 { quam nova Nupta effēret

{ lighted from [her] Fathers House, and en-
 { uccensam a Patērnā Domo, & in

{ tring again into [her] Husbands House, she
 { gressura rursus in Mariti Domum,

{ set it on flame, and brings it within, he saith,
 { accendit, & intrōfert, inquit,

{ it signifies, that I do bring to day a Fire taken
 { significat, me infēre hodie Ignem ablātum

{ from the House of my Father-in-Law into my
 { a Domo mei Soceri in meam

{ House.
 { Domum.

MORAL

M O R A L.

{ *This Fable signifies, [that] a woman*
 { *Hæc Fabula significat, Mulierem*
 { *is a Fire, that burneth up [her] Husbands goods*
 { *esse ignem, qui comburit Mariti bona.*

{ *Of the old Man that would put off death, Fab. 199.*
 { *De Senex volente deferre Mortem.*

{ *A N old Man intreated death which came to take*
 { *Senex rogabat Mortem quæ adventit raptura*

{ *him away, that he would forbear a little*
 { *eum ut deferret paululum*

{ *until he had made [his] will, and had provided*
 { *dum conderet testamentum, & præpararet*

{ *all other things necessary for such a journey;*
 { *cætera necessaria ad tantum iter;*

{ *to whom death said, why hast thou not hitherto,*
 { *cui mors inquit, cur non hæcenis*

{ *prepared, being so often warned by me?*
 { *Præparasti, toties monitus à me?*

{ *but when he said he never saw him before*
 { *sed cum dicebat se nunquam vidisse eam antea,*

{ *he said, when I took away not only thy*
 { *inquit, cum rapiēbam non solum tuos*

T

equals

{ equals every day, whereof almost none remain
 { *equales quotidie, quorum ferè nulli restant*

{ but also young Folks, Children, and Infants,
 { *verum etiam juvenes, pueros, & infantes,*

{ did not I put you in mind of your mor-
 { *nonne te monēbam tuam mor-*

{ tality? when thou perceivest thy eyes
 { *talitatis? cum Sentiebas tuos oculos*

{ to grow dim, [thy] hearing to be lessened, and
 { *crebescere, auditum minui, &*

{ [thy] other senses day by day to fail, and
 { *ceteros sensus indies discere &*

{ [thy] body to wax heavy, did not I tell thee
 { *corpus ingravescere, nonne dicebam tibi*

{ [that] I was near, and dost thou deny
 { *me esse propinquam, & negas*

{ that thou [wast] warned? wherefore
 { *te admonitum? quare*

{ must not be put off any longer.
 { *non differendum est ulterius.*

M O R A L.

{ This Fable sheweth, that we must live so
 { *Hec Fabula indicat, Ità vivendum esse,*

{ as though we saw death always present
 { *quasi cernāmus mortem semper adesse.*

{ Of the Man *that spoke to* [his] bag
De viro *alloquēta* Sacculum

{ of money
nummōrum.

{ A covetous Man was ready to die, who was like to
Vir Avarus moriebatur qui reliaturus

{ have a great heap of gold pieces ill gotten
ingentem acervum aureorum male partum

{ asked [his] bag of money, which he had bid
interrogabat Sacculum nummorum, quem jusserat

{ to be brought to him that was a dying,
afferri sibi morienti

{ to whom it should create mirth,
quibus allaturus est voluptatem,

{ to whom the bag said to [thine] heirs.
cui Sacculus inquit heredibus,

{ who shall spend the money
qui profunderent nummos quæ

{ gotten by thee with so much toile, upon whores
fitos à te tanto pudore, in Scortis

{ and feasting, and to the devils, that
& convivis, & daemonibus, qui

{ shall keep prisoner thy Soul in eternal
mancipabunt tuum animum in æternis

{ torments.
Suppliciis.

MORAL.

{ This Fable sheweth that it is a very fooling thing
{ Hæc Fabula indicat, esse Stultissimum

{ to bestow pains about such things,
{ Laborare in eis

{ which shall be like to afford others joy
{ que allatura sunt aliis gaudium

{ our selves torment.
{ nobis tormēta.

LIBER. II.

Fab. 204. { Of the Fox 15, and the He Goat 41.
{ De Vulpe & Capro.

{ A Fox and an he goat being thirsty, went down
{ Vulpes & caper Sitibundi, descendebant

{ into a well, in which after they had drunk, the Fox
{ in puteum, in que cum perbibissent, Vulpes

{ saith unto the he goat looking about [him]
{ ait capro circumspicienti

{ to get forth, be of good cheer, goat, for
{ reditum, Esto bono animo, caper, nam

{ I have devised away how we may both get forth
{ excogitavi modum quo simus uterque redire

{ for thou shalt rear thy self streight up,
nam tu eriges te rectum,

{ holding thy fore feet against the wall,
admiris prioribus pedibus ad parietem,

{ and lean forward thy horns, [thy] chin
& reclinābis tua cornua, mento

{ being bended down unto [thy] breast, and I
adducto ad pectus, & ego

{ Skipping over [thy] back, and thy horns,
transiens per terga, & tua cornua,

{ and getting out of the well, I will pull out thee
& evadens extra puteum, educam te

{ thence afterwards, whose advice the goat
istinc postea, cujus consilio capro

{ relying upon, and obeying, as he had him
fidem habente, & obtemperante, ut ille jubebat

{ the Fox leapt out of the well, and danced
vulpes prosiliit à puteo, & gestiēbat

{ for joy upon the brink of the well, and
præ gaudio in margine putei, &

{ frisk'd about taking no care for the goat, but
exultābat, habens nihil curæ de hirco, cæterum

{ when he was blamed by the goat, as a covenant
cū incusavētur ab hirco, ut fedi-

{ breaker, he answered, in good truth, goat
fraga, respondit, enim viro, hirce

{ if thou hadst as much understanding in
si tibi esset tantum sensus in

{ [thy] Mind, as thou hast hairs on [thy] chin
Mente, quantum est setarum in mento

{ thou wouldst not have gone down into the well
non descendisses in puteum

{ before thou hadst found out a way to get forth.
priusquam habuisses exploratum reditum.

M O R A L.

{ This Fable implieth, [that] a wise man ought
Hæc Fabula innuit prudentem virum debere

{ to consider the end, before he come to do
explorare finem, antequam veniat ad paragendam

{ the business.
rem.

Fab. 200. { Of the Fox 15, and the Lion 7.
De vulpe & Leone.

{ A Fox having never seen a Lion before,
Vulpes nunquam conspicata leonem antea,

{ when on a certain time he met him at unawares
cum aliquando obviasset illi ex improviso
he was almost ready to die, which when it hap-
pane extinctus erat, quod cum acci-

{ ppened again afterwards, he was affrighted indeed
disset iterum postea, exterrita est quidem

{ at the sight of the Lion, but not so as before;
ad conspectum leonis, sed non ita ut prius;
but

{ but when a third time, he saw the same
sed cum tertio intuita esset eundem

{ Lion in the City, [he was] not only not affrighted,
Leonem in civitate non modò non exter-

{ ted, but boldly going unto him, he talked
rita, sed confidenter adiens, collocuta est

{ and discoursed with him.

{ & confabulata cum eo.

M O R A L.

{ This Fable implieth, that custom and
Hec Fabula innuit quod consuetudo &

{ acquaintance causeth, that those things
conversatio facit, ut ea

{ seem neither terrible, nor dreadful, which
videntur neque horrida, neq; formidolosa, quæ

{ are most horrible and to be dreaded
sunt maximè horribilia, & formidanda.

{ Of the Cocks, and the Partridge 72. Fab. 202.
De Gallis & Perdice.

{ ONE when he had Cocks at home, bought
Quidam cum haberet Gallos domi, mercatus est

{ a Partridge, and put her amongst a company
Perdicem, & dedit eam in Societatem

{ of Cocks to be fed, and falled together with
 Gallorum alendam, & lagingandam unā cum

{ them, and the Cocks every one for his own
 illis, & Galli quisque pro se

{ particular pecks her? and beat [her] away
 mordēbant eam, & abigēbant.

{ Therefore the Partridge was grieved with her self
 Ideo Perdix afflictabatur apud se

{ thinking, [that] such things were done to her
 existimans, talia inferri sibi

{ by the Cocks, because her kind was different
 à Gallis, quòd suum genus esset aliēnū

{ from their kind, but when not long after
 ab illorum genere, sed cū non multo post

{ she beheld them fighting amongst themselves
 aspexit illos pugnantes inter se

{ and Striking one another, being eased of [her]
 & percutientes mutuo, recreata a

{ grief and sorrow, said, verily I will not be trou-
 mœrōre & tristitiā, inquit equidem non afflic-

{ bled any more hereafter, seeing them fight amongst
 labor amplius postea, videns eos dimicantes inter

{ themselves.

se.

MORAL

M O R A L.

{ *This Fable implies* [that] *a prudent Man*
 { *Hac Fabula innuit,* *prudentem virum*

sought to bear the affronts offered by men
 { *debere ferre contumelias illatas ab ali-*

{ *of another country with a patient mind,*
 { *enigenis patienti animo,*

{ *whom he seeth not to forbear from wronging*
 { *quos videt ne abstinere injuria*

{ *even those of their own home.*
 { *etiam domesticorum.*

{ *Of the Fox is and the Head that he found.*
 { *De Vulpe & Capite reperto. Fab. 201.*

{ *A Fox going into a Musicians house*
 { *Vulpes ingressa in citharædi domum*

{ *whilst he gazed upon all the instruments*
 { *dum scrutaretur omnia instrumenta*

{ *of musick, and all the Furniture of the House*
 { *musica, & omnem Supellectilem,*

{ *he found a Wolf's head Skilfully and*
 { *reperit Lupinum caput Scienter &*

{ *workman like made, which when he had taken*
 { *affabre factum, quæd cum sumpsisset*
 into

{ into [his] paw, he said, O head that wast made
 { in manum, inquit O caput factum

{ with a great deal of wit, [yet] hast no wit at all
 { cum magno sensu, obtines nullum sensum

M O R A L.

{ This Fable belongs to them, that
 { Hac Fabula spectat ad eos, qui

{ have Gallantry of Body, but no activity of mind.
 { habent dignitatem corporis, sed non industriam animi.

Fab. 198.

{ Of the Collier, and the Fuller.
 { De Carbonario, & Fullone.

{ A Collier dwelling in an hired House
 { Carbonarius habitans in conductâ domo

{ invited a Fuller, that was come thither
 { invitavit Fullonem, qui venisset eò loci

{ hard by, that he would dwell with him
 { proxime, ut habitaret cum eo

{ in the same house, to whom the Fuller
 { in iisdem ædibus, cui Fullo

{ answered, O friend, that will not be
 { respondit, O amice, istud non erit

{ convenient for me to do, for I am afraid
 { conducibile mihi factum, nam vereor

lest

{ left whatsoever I should whiten thou shouldest smut
ne quicquid ego candefecerim, tu fuscāres

{ it all with thy coal dust
id omne cum tuā carbōnariā aspergine.

M O R A L.

{ This Fable implieth, that we must not
Hec Fabula innuit, non

{ keep company with lew'd Persons.
habēdum consortium cum Flagitiōsis.

{ Of the bragging Fellow.
De jactabūdo Viro.

Fab. 203.

{ A Man having travelled abroad a while
viz perigrinātus aliquamdiu

{ when he was returned home again
cum revēsus fuisset domum iterum

{ in a bragging manner told both many
jactabūndus prædicābatum multa

{ other things manfully archeiv'd by him, but
alia viriliter gesta a se, sed

{ that most of all, that he had overcome them all
id maxime, quod Superāisset omnes

{ at Rhodes in leaping, and said, the Rhodians
Rhodi Saliendo, & inquit, Rhodios,

that

{ that had been by were witnesses of the same
 { qui affuerant esse testes ejusdem

{ thing, to whom one of them that stood by answering
 { rei, ad quem unus assistentium respondens,

{ said, O Man if that be true which you say
 { inquit, O homo, si istud est verum quod loqueris

{ what need have you of witnesses, lo a Rhodian
 { quid opus est tibi testibus, ecce Rhodius,

{ lo here's a leap for you.
 { ecce hic certamen salendi.

M O R A L.

{ This Fable sheweth, that where there are
 { Hæc Fabula indicat, quod ubi adsunt

{ real testimonies, there is no need of words.
 { vera testimonia, non est opus verbis.

Fab. 206. { Of a Man tempting Apollo.
 { De viro tentante Apollinem.

{ A Wicked fellow went to Delphos,
 { Facinorosus vir profectus est Delphos,

{ to tempt Apollo, having a Sparrow under [his]
 { tentaturus Apollinem, habens passerulum sub

{ cloak, which he held in [his] fist, and coming
 { pallio, quem tenebat in pugno, & accedens

{ to the trevet, he asked him saying, is that alive,
ad tripodas, interrogabat cum dicens, vivit ne

{ or dead, which I have in my right hand?
aut mortuum, quod habeo in mea dextra?

{ being ready to pull out the sparrow alive, if
prolaturus passerulum vivum, si

{ he had answered that it was dead. Again being ready
respondisset mortuum rursus prola-

{ to pull it out dead, if he had answered alive, for
turus mortuum si respondisset vivum, nam

{ he would have killed it presently under [his]
occidisset Statim sub

{ cloak in a private manner before he pulled it out,
pallio elain priusquam proferret,

{ but the God understanding the Knarish craftiness
sed Deus intelligens Sabelam calliditatem

{ of the fellow, said, O thou that comest to consult,
hominis, dixit, O consulator,

{ do whether thou hadst rather (for it is in thy power)
facito utrum mavis, (nam penes te est)

{ and bring out that which thou hast in (thy) hand
& profero quod habes in manibus

{ whether it be alive or dead.

{ live vivum live mortuum.

MORAL

M O R A L

{ *This Fable implieth, [that] nothing can be hid*
 { *Hæc Fabula innuit, nihil latere*

{ *or deceive the Knowledge of God.*
 { *aut fallere mentem divinam.*

Feb. 197. { *Of the Fisherman, and the Sprat.*
 { *De piscatore & Smaride.*

{ *A Fisherman having cast [his] nets into*
 { *Piscator demissis retibus in*

{ *the Sea, drew out a Sprat, a small one, which thus*
 { *mare extulit Smaridem exiguam, quæ sic*

{ *intreated the Fisherman, do not take me at*
 { *obsecrâbat piscatorem, noli capere me in*

{ *the present so small, and little, suffer me to go,*
 { *præsentium pusillam & minutam, sine me abire,*

{ *and grow, that afterwards thou may'st enjoy me*
 { *& crescere, ut postea potiâris me*

{ *being thus grown to the full, to [thy] greater profit*
 { *sic adultâ majore commodo,*

{ *to whom the Fisherman said, I should be mad*
 { *cui piscator inquit, ego essem amen;*

{ *indeed if I should omit the gain which I have*
 { *vere si prætermitterem luerum quod habeo*

in [my] hands, though it be but small, with hopes
inter manus, licet exiguam, spe

of a future good thing, although very great.
futuri, boni, quantumlibet magni.

MORAL.

{ This Fable implies, that he is a fool
{ Hæc Fabula innuit, eum esse Stolidum

who for the hope of a greater matter, doth not
qui propter spem majorem rei

lay hold on a thing both present and certain,
amplectitur rem & præsentem & certam,

though it be small.

licet parvam.

{ Of the Horse 28, and the Ass 11.

{ De Equo & Asino.

Fab. 205.

{ A Man had a Horse and an Ass, as they
Vir habebat Equum & Asinum, dum iter

{ travelled, the Ass said to the Horse,
faciebant, asinus inquit equo,

if thou wilt have me well, ease me of part of my

burden, the Horse not giving heed to his words,

oneris, Equo non obsequente illius verbis,

the

{ the *As* falling under [his] burden dies. The
asinus cadens sub onere moritur. Tunc

{ the owner of the beasts, lays upon the Horse
dominus jumentorum, imponit equo

{ all the fardles which the *As* carried, and all
omnes Sarcinas quæ Asinus portabat, & quocumque

{ the hide, which he had flead of from the dead
corium, quod exuerat a mortuo

{ *As*, with which burden the Horse being over-borne
asino, quo onere equus depresso,

{ and groaning said with a loud voice, woe is mine
& gemens inquit cum clamore, vae mihi

{ the unhappiest of [all] beasts in the world,
infelicissimo jumentorum,

{ what a misfortune hath befallen me poor Horse
quid mali venit mihi misero

{ for refusing a part, I now carry all the load, and
nam reculans partem, nunc porto totum onus, &

{ moreover his Skin.
insuper illius corium.

MORAL.

{ This Fable implieth, that the greater ought
Hæc Fabula innuit, majores debent

{ to partake in [their] labours with the less,
participare in laboribus minoribus,

{ that both may be safe.
ut utriq; sint incolumes.

{ Of the Man and the Satyre.
De viro & Satyro.

Fab. 206.

{ A Man had contracted amity with a Satyre
Vir inierat amicitiam cum Satyro,

{ who as they sat at meat, there arising a great
qui inter edendum, exortâr magnâ

{ storm, and cold, the Man putting [his] hands
tempestate, & frigore vir admovens manus

{ to [his] mouth warmed them with his breath,
ad os refocillēbat anhelitu

{ which the Satyre seeing, asked [him] why
quod Satyrus intuens, interrogābat, quamōbrem

{ he did so? he saith, I warm my cold hands
faceret ita inquit refocillo algētes manus

{ by the warmth of [my] mouth, and a little after
calōre oris, & paulo post

{ [some] warm broth being brought when the Man
calidiōri edulio aliā o cum Vir

{ again, putting [his] hand, with the pottage to
iterum, admovens manum, cum edulio ad

{ [his] mouth, cooled the heat of the meat
os, refrigerāret calōrem cibi

{ with blowing upon, the Satyre asks [him]
respiratiōne Satyrus interrogat,

V

why

{ why he did so, the Man answering, that
 { quamobrem facerit id, Viro respondente ut

{ I may cool my meat; but I, saith the Satyre,
 { refrigerem edulium atqui ego inquit Satyrus,

{ will not use familiarity with thee hereafter, who
 { non exercebo amicitiam tecum posthac, qui

{ dost draw both hot and cold out of one mouth.
 { promis & calidum & frigidum ex uno ore.

{ farewell.

{ vale.

M O R A L.

{ This Fable implieth, [what] his friendship
 { Hæc Fabula innuit, ejus amicitiam

{ is to be avoided, whose life is double, and Speech
 { esse devitandam, cujus vita anceps, & Sermo

{ not Single.

{ non Simplex.

Fab. 207. { Of the Fox & the Libard.
 { De vulpe & pardo

{ THE Fox and the Libard wrangled about
 { Vulpes & pardus altercabantur de

{ [their] fairness, and the Libard commending
 { pulchritudine, & pardo extollente

{ his own changeable coloured skin, when
 { suam versicolorem pellem cum

the

{ the Fox could not prefer her own, she said
 { *Vulpes nequibat præponere suam, inquit*

{ but how much more gay am I; which have
 { at quanto speciosior ego quæ sortita sum

{ not a Body, but a Mind of changeable
 { non corpus sed animum versi-

{ colours!
 { colorem.

M O R A L.

{ This Fable implieth, [that] the beauty of the mind
 { *Hæc Fabula innuit, pulchritudinem animi*

{ exceeds the beauty of the Body.
 { antecellere pulchritudinem corporis.

{ Of the Cat 34 turned into a woman.
 { *De Fele mutata in feminam.*

Feb. 208.

{ A Cat was the delight of a certain handsome
 { *Felis erat delicium cuiusdam formosi*

{ young Man, he besought Venus, that she
 { adolescentis, deprecatus est Venerem, ut

{ would turn her into a Woman, the Goddess
 { mutaret hanc in feminam, Dea

{ pitying the young Mans desire, turned the beast
 { misera adolescentuli cupiditatem, convertit bestiam

{ into a pretty girle, with whose beauty the young
 { in speciosam puellam, cuius formâ adolescens

{ *man being inflam'd, brings her home with him*
inardescens adducit illam domum secum

{ *who as they sat in the chamber, Venus*
quibus confidentibus in cubiculo, Venus

{ *having a mind to try, whether she had changed*
volens experiri, nunquid mutasset

{ *[her] manner with [her] body, sent a Mouse*
mores cum corpore immisit murem

{ *into the middle of the room. But she forgetting*
in medium at illa immemor

{ *both those that were present, and the bride cham-*
& eorum qui aderant, & nuptialis cubi

{ *ber rising out of the chamber, pursued the Mouse*
culi surgens ex cubiculo, insequebatur murem

{ *desirous to eat her. Then the Goddesse being an-*
cupiens comedere illum. Tunc Dea indig-

{ *ry, restored her again into her own nature.*
nata, restituit eam iterum in suam naturam.

MORAL.

{ *This Fable sheweth, [that] wicked men, though*
Hac Fabula inuicet, scelerosos homines, etsi

{ *they may alter [their] condition, and estate*
mutent conditionem, & statum

{ *yet they do not alter [their] manners.*
tamen nequaquam mutare mores.

{ Of the Husbandman and [his] Dogs.
 { De Agricola & canibus. 6 *Fab. 209.*

A Husbandman being in the Field
 Agricola deprehensus in agro

with winter weather, victuals failing; first,
 haberno sydere, cibariis, deficientibus; primum

all [his] Sheep being killed, he fed upon their
 singulis ovibus interfectis, vesceretur illarum

Flesh, and afterwards [his] goats, last of all
 carnibus, & deinde caprarum, postremo

he was maintained by his labouring: Oxen being
 alebatur, operariis: Bobus inter-

killed, which when the Dogs had observed,
 emptis, quod cum Canes animadvertissent

they spake amongst themselves, saying, but let us
 collocuti sunt inter se dicentes, at nos

run away hence for if our Master hath not
 fugiamus hinc nam si noster dominus non

spared [his] draught Oxen, surely neither
 pepercit operariis Bobus, certe nec

will he spare us.
 parceret nobis.

M O R A L.

{ This Fable sheweth [that they are to be shuned
 { Hæc Fabula indicat eos esse fugiendos

{ and avoided, who do not hold of [their] hands
 { & cavendos, qui non abstinent manus

{ from [their] near acquaintance.
 { a familiaribus.

Fab. 210. { Of the Husbandman teaching [his] Sons.
 { De Agricola docente Filios.

{ A Husbandman seeing his sons every day
 { Agricola videns suos filios quotidie

{ brangling, neither could be brought into friendship,
 { litigantes, nec potuisse reduci in gratiam,

{ commanded [that] a bundle of rods
 { jussit fasciculum virgarum

{ should be brought to him. [His] sons were present
 { afferri sibi. filiis aderant

{ sitting, which when they were brought, he tied
 { sedentis, quæ cum allatæ essent, colligavit

{ them all into one bundle, and bad every one of
 { omnes in unum fasciculum, & jussit singulos

{ [his] sons to take the bundle, and break it, but
 { filiorum capere fasciculum, atq; confringere, sed
 { they

{ they being not able to break them, loosing
 { ~~illis~~ ~~non valentibus confringere,~~ ~~solvunt~~

{ the bundle afterwards, he gives to every
 { fasciculum postea tradit singulis

{ one to be broke, and made this inference to them
 { singulas frangendas, & intulit illis

{ breaking [them] quickly, and easily, so shall
 { frangentibus statim, & facile, ita

{ ye my sons, shew your selves, impregnable to
 { vos mei filii, praebebitis vos inexpugnabile

{ [your] enemies, and invincible if ye shall
 { hostibus, & invictos si perstitis

{ continue all of one mind if not, your own very
 { teritis omnes, unanimes, si minus, vestra ipsa

{ contention, and falling out will make you an ease
 { emulatio, & seditio faciet vos opportunitatem

{ prey for [your] enemies.
 { praedam inimicis

M O R A L.

{ This Fable sheweth, [that] mens affairs, do indif-
 { Haec Fabula indicat, humanas res a

{ ferently increase by concord, and decrease
 { quae crescere concordia, & debili
 { by discord.
 { discordia.

Fab. 211. { Of the Woman and the Hen.
 { De muliere & Gallinā.

{ A Woman a Widow had a Hen, that
 { Mulier Vidua habebat gallinam parturi-

lay'd her every day an egg, but the Woman
 Entem quotidie singula ova, sed mulier

{ hoping that she would lay two eggs for one,
 { sperans parituram bina ova pro singulis

{ if she should give [her] more meat,
 { si tribuisset plus escarum,

{ brought [her] up plentifully. But the Hen
 { educabat opipare. Sed gallina

{ being made fatter, could not lay one egg
 { effēta pinguior, nequibat parturire unum ovum

{ truly.
 { quidem.

M O R A L.

{ This Fable sheweth, [that] men growing lither
 { Hec Fabula indicat, homines marcescentes

{ through riot, and abundance, are hindred
 { propter luxum, & copiam, retardantur

{ from [their] purposes.
 { ab institutis.

of

{ Of the Man whom the Dog had bitten.
 { De Homine quem Canis momorderat. Fab. 213.

{ A Man being bit by a Dog, went about
 { Homo admorsus cane, circuibat

{ to every body, and he met with one who
 { singulos, & nactus est quendam, qui

{ when he knew the quality of the disease, said if
 { cognita qualitate morbi inquit, si

{ thou indeed, friend, wilt recover, take a crust
 { tu quidem, homo, vis convalescere, sume crustulum

{ of bread, steep in the blood of the wound, and
 { panis, madefactum in sanguine vulneris, &

{ give it to the Dog that bit thee to eat, to whom
 { porrige cani qui momordit te comedendum cui

{ he said again, truly if I should do that I should
 { inquit iterum, meherculesi fecero istuc, dignus

{ deserve to be bit by all the Dogs of this
 { sim, premorderi omnibus canibus hujus

{ city.
 { urbis.

MORAL

MORAL

{ This Fable sheweth, [that] wicked Men
 { *Hæc Fabula indicat, improbos homines*

{ are then most heartened to mischief, when
 { *tunc maxime animari ad malefacta, quum*

{ they have received the greatest courtesies.
 { *acceperint maxima beneficia.*

{ Of the two Friends, and the Bear. 51
 { *De duobus Amicis, & Urso.*

{ A Bear met two friends travelling
 { *Ursus fit obviam duobus amicis iter facientibus*

{ together, one of whom being affrighted, climbing up
 { *una, unus quorum perterritus scandens*

{ into a tree lay hid, but the other when he perceived
 { *in arborem latuit, sed alter quum intelligeret*

{ that he was an unfit match for the Bear, and if
 { *se esse imparē Urso & si*

{ he should fight, he should be overcome falling
 { *vellet pugnare, superatum iri proci-*

{ down made as though he was dead. The Bear
 { *cidens simulabat se mortuum. Ursus*

Fab. 198.

{ smelt at his ears, and the hinder part of [his] head,
 { *olfaciēba aures, & occipitium*

but

{ but he, who lay all along, holding in his breath
 { at ille, qui jacebat stratus, continens respiratiōnem

{ every way. So the Bear thinking that he was
 { usquequaq; ita Ursus credens esse

{ dead went his way, for they say a Bear does not
 { mortuum abire nam aiunt ursum non

{ exercise his savageness upon dead bodies. By and by
 { saviere in cadavera. Adde

{ the other Man who hid lien had amongst the
 { alter qui latuerat inter

{ green boughs of a tree, coming down asked [his]
 { frondes arboris, descendens interrogat

{ friend what the Bear had said to him in [his] Fab. 214.
 { amicum quidnam Ursus locutus esset illi ad

{ ear to whom [his] friend said he advised me
 { aurem cui amicus inquit admonuit me

{ that I should not travel hereafter with such
 { ne iter faciam posthac cum hujusmodi

{ friends.

{ amicis.

M O R A L.

{ This Fable implies that those friends
 { Hæc Fabula innuit eos amicos

{ are to be avoided, who shrink back from helping
 { devitandos, qui revocant pedem ab auxilio

{ one in time of danger.
 { præstādo in tempore periculoso.

Of

Feb. 215.

{ Of the young Men, and the Cook.
 { De Adolescentibus, & Coquo.

{ Two young Men had bought meat of
 { Duo adolescentes mercati erant opsonium a

{ a Cook between them, but when the Cook minded
 { coquo communiter, cæterum cum coquus intenderet

{ some business in the house and was busie about
 { quibūsdam negotiis domesticis & vacāret ijs

{ it, the one of the young Men, put a piece
 { alter adolescentum, immisit partem

{ of meat into the others hand, the Cook turning
 { opsonii in alterius manum, coquo convertēte

{ himself and asking for the piece of flesh that
 { se & requirente partem carnis quæ

{ was wanting, he that had taken away the Flesh
 { aberat, qui sustulerat carnem,

{ swore that he had it not but he that had it,
 { jurābat se non habere sed qui hatēbat,

{ swore that he took it not away, to whom the Cook
 { jurābat se non abstulisse, cui coquus

{ said having perceived the Knavery of the young
 { inquit intellectu astutiā adolescenti-

{ Men although the theft be unknown to me
 { tum etsi fur latet me

yet

{ yet he shall not be unknown unto that God,
tamen non latēbit eum deum;

{ by whom ye have sworn.
quem jurāstis.

M O R A L.

{ This Fable implieth, that if we conceal any thing
Hæc Fabula innuit, quod si celāmus quid

{ to Men, by no means can we conceal it from God,
homines, nequāquam poterimus celāre Deum,

{ who alone beboldeth all things, and seeth
qui solus prospicit omnia, & videt

{ all things.
omnia.

{ Of the Reed, and the Olive-tree. Fab. 209.
De Arundine, & Olea.

{ The Reed and the Olive-tree disputed about
Arūdo & Olea disceptābant de

{ [their] constancy, strength and firmness.
constantia, fortitudine, & firmitate.

{ The Olive-tree indeed taunted the Reed
Olea quidem probra ingerēbat arundini

{ as being weak, and bending with every wind,
ut fragili, & vacillāti ad omnem ventum,

but

{ But the reed held in peace, waiting not very
sed arundo obsecabat expectans non longum

{ long, for when a great wind came, the reed
tempus nam cum vehemens ventus ingruisset arundo

{ was tossed, and bent backward, but the Olive-tree,
agitabatur & reflectebatur sed Olea,

{ when it would strive against it, was broken
quam velle resistere confusa est

{ by the violence of winds.
violentiâ ventorum.

M O R A L.

{ This Fable implieth, that they that give way
Hæc Fabula innuit, eos qui cedunt

{ to them that are stronger for a time are better than
fortioribus ad tempus esse potiores iis

{ they that do not give way,
qui non cedunt.

Fab. 197. { Of the Trumpeter.
 { De Tubicîne.

{ Here was a Trumpeter that gave the alarm
erat Tubicin qui signum caneret

{ in the time of battle he being taken by the enemies,
in militia interceptus ab hostibus

cried

{ cried out to them that stood round about do not,
 { proclamabat ad eos qui circumstabant nolite,

{ kill me, Men, that am harmless and innocent
 { occidere me, viri, innocuum & inoffensem

{ for I never killed any man, for I have nothing
 { nam nunquam occidi quendam, quippe habeo nihil

{ else but this trumpet, to whom they answered
 { aliud quam hanc tubam, cui responderunt

{ again with an out-cry, thou shalt be killed
 { vicissim cum clamore, tu trucidaberis

{ the rather for this, because when thou canst not
 { magis hoc ipso, quod cum nequius

{ fight thy self, thou canst stir up others to
 { demicare ipse, potes impellere ceteros ad

{ fight.
 { certamen.

M O R A L.

{ This Fable implieth, that they offend more
 { Hec Fabula innuit, quod peccant præter

{ than others, who perswade evil and wicked
 { ceteros, qui persuadent malis & improbis

{ princes to act unjustly.
 { principibus ad agendum inique.

Of

Fab. 218. { *Of The Fowler and the Viper. 30*
 { *De Aucupe & Viperâ.*

{ **A** *Fowler having taken [his] birding nets*
Auceps sumptis aucupatoris retibus

{ *went a fowling, and seeing a stock-dove sitting*
processit ad veniendum, & viso palumbus sedente

{ *on the top of a tree, he moved [his] feet*
in cacumine arboris, admovebat arandine

{ *set artificially with his nets, closely towards*
compositas artificiose cum retibus, clanculum

{ *the bird, hoping he might catch her which was*
avem, sperans se posse capere eam quod cum

{ *he did looking up on high, he trod upon a viper*
egit intuens in altum, pedibus preffit viperam

{ *that lay there, which being vexed with the smart*
jacentem, quæ exasperata dolore

{ *bit the Man, but he being ready to faint, said*
momordit hominem at ille jam deficiens, inquit

{ *O wretch that I am! who whilst I would catch*
me miserum! qui dum volo venari

{ *another, being my self caught by another*
alterum, ipse captus ab altero

{ *do perish.*
pereo.

M O R A L

M O R A L.

{ This Fable *implyeth*, that deceitful Men
 { *Hæc Fabula innuit*, fraudulētos homines
 { hide their treacherous tricks yet often do suffer
 { *occultare sunt insidias tamen sæpe sustinere*
 { the same from others
 { *idem ab aliis.*

{ Of the Beaver ⁷³ that geldeth himself.
 { *De Castoreæ* ⁷⁴ *amputante sibi virilia.*

Fab. 222.

{ THE Beaver is said to continue in the water
 { *Castor dicitur durare in aqua*

{ more than other fourfooted beasts, and that his
 { *præter ceteros quadrupedes, & genita-*

{ stones are very good in physick when he seeth
 { *lia esse utilia ad artem medicam cum videt*

{ that he is like to be caught by men that hunt [him],
 { *se captum iri hominibus indagantibus,*

{ (for he knows why he is hunted) he himself
 { *(nam scit quare indagetur) ipse*

{ bites off [his] cods, and throwing them towards
 { *præscindit genitalia, & projiciens in*

{ them that pursue [him] by this means escapes
 { *sequentes hoc modo evadit*

{ safe.
 { *incolumis.*

X

M O R A L

M O R A L.

{ This Fable sheweth, that wise men ought by his
 { Hæc Fabula indicat, prudētes debere hujus

{ example, to have no regard of [their] means, for
 { exēplo, habere nullum ratiōnem fortunarum, pro

{ obtaining of safety.
 { adipiscendā salūte.

Fab. 220. { Of the Tunia 74 and the Dolphine 56.
 { De Thynno 74 & Delphinō 56.

{ A Tunie when he fled from a Dolphin
 { Thynnus quum fugeret Delphinum

{ pursuing him with full speed, and was just ready
 { insequentem præcipiti cursu, & esset jam jam

{ to be taken. Threw himself in a narrow turning
 { capiendus. Intorsit se in anfractum.

{ The Dolphin also with his very force was dash'd
 { Delphinus quoq; ipso impetu allisus est

{ upon another like it. At which the Tunie
 { ad alterum similem. Ad quem Thynnus

{ looking back, and seeing him gasping, said, now
 { respiciens, & videns eum expirantem, inquit, nunc

{ my death doth not grieve me, seeing him who
 { mihi mors non est molestā, videnti eum qui

{ is the cause of my death, dying with me. *est causa mihi mortis, morientem mecum.*

M O R A L.

{ This Fable sheweth, that men bear [their]
 { Hæc Fabula indicat, homines ferre

{ miseries with a patient mind whence they see
 { calamitates æquo animo quando aspiciunt

{ them miserable, by whose cause they are in
 { eos calamitosos, propter quos sunt in

{ misery.
 { calamitate.

{ Of the Dog 6 and the Butcher:
 { De Canis & Lanio.

Fab. 221.

{ A Dog leaping into a Butchers Shambles
 { Canis insiliens in Lanii macellum

{ the Butcher being busie about something
 { Lanio occupato in re aliqua

{ having taken a beasts heart fled away, to which
 { arrepto pecoris corde fugiebat, ad quem

{ the Butcher turning himself, and looking after
 { Lanius contrersus, & aspiciens

{ him as he fled away, said. O Dog I will watch
 { fugientem, inquit. O Canis observabo

{ you wherever you shall be, for thou hast not stol-
te, urbi cūq; fueris, nam non sustulisti

{ away my heart, but hast put heart into me.
mibi cor, sed dedisti cor.

M O R A L.

{ This Fable teacheth, that loss is always
Hec Fabula indicat, iacturam esse semper

{ a lesson to men.
doctrinam hominibus.

Fab. 219. { Of the Fortune-teller.
De Vaticinatōre.

A Fortune-teller sitting in the market,
Vaticinātor sedens in foro,

{ discoursed, to whom one brings news that his
sermocinabatur, cui quidam denunciatur

{ house doors were broken open and all things taken
domus fores esse effractas & omnia dirēpta,

{ that were in [his] house, at which tidings,
que fuissent in domo, ad quem nuncium,

{ the Fortune-teller sighing, and hastening with speed,
Vaticinātor gemens, & properans cursu,

{ went home, whom one seeing running,
se domum recipiebatur, quem quidam intuens currentem

said

{ said, O thou that promisest that thou wouldst
 { inquit, O tu qui promittis id est divina-

{ foretell other mens business, surely thou thy self
 { istram aliēna negotia, certe ipse

{ didst not foretell thy own.
 { non divinasti tua.

M O R A L.

{ This Fable pertaineth to those, who not well
 { Hæc Fabula spectat ad eos, qui non recte

{ ordering their own affairs endeavour to foresee
 { administrantes suas res conantur providere

{ and consult for other mens; which nothing belong
 { & consulere aliēnis quæ nihil pertinent

{ to them.
 { ad eos.

{ Of the Sick-Man and the Doctor.

{ De Ægroto & Medico.

Fab. 223.

{ A Sick-Man being asked by the Doctor
 { Ægrotus interrogatus a medico

{ how he did, answered that he was fallen
 { quonam modo se habuisset, respondit se fuisse resolutum

{ into a sweat above measure, to whom the Doctor
 { in sudorem præter modum cui Medicus

{ said, that is good. Being asked again another day
 { inquit, istud est bonum. Interrogatus iterum altero die

{ how he did, answered, I have been
quomodo se habēret, respondit,

{ a long time troubled, being taken with a Chilnes
diu vexatus sum, conieptus algoribus

{ and that also is good said the Doctor.
& istud quoq; est bonum inquit Medicus.

{ A third time being asked by the same Doctor,
tertio interrogatus ab eodum Medico,

{ answered, I am much weakened by a scouring
respondit, debilitatus sum profluvio

{ of [my] body that also is good said the Doctor.
corporis id etiam est bonum inquit Medicus.

{ afterwards being asked by an acquaintance, how
postea interrogatus a familiari, quomodo

{ do you, O friend, he answered, I am well, but
se habet, O amice, respondit, bene habeo, sed

{ I am dying.
morior.

M O R A L.

{ This Fable shew's that flatterers are to be
Hec Fabula indicat calumniatores argu-

{ blamed.
Endos.

{Of the Ass 11 and the Wolf 2.

{De Asino & Lupo.

Fab. 224.

{AN Ass having trod upon a Splinter of wood
Asinus calcāto aculeo ligni

{halted, and having seen the Wolf, said O Wolf
claudicābat, & conspēcto Lupo, ait O Lupo

{I am ready to die for pain, being like to be either
moriōr prae cruciātu futūrus aut

{thy prey, or the vultures, or the ravens,
tua praeda, aut vulturum, aut corvōrum,

{I earnestly request one kindness of you, pull out
flagito unum munus abs te educ

{[this] prick out of [my] foot, that I may die
aculeum de pede, ut moriar

{at the last without torment, then the Wolf, taking
saltem sine cruciātu, tunc Lupus, depren-

{bold of the prick with [his] foreteeth, pulled it out,
dens aculeum summis dentibus, eduxit,

{but the Ass having forgot the pain, hit [his]
sed Asinus oblitus doloris, impēgit

{iron shod heels against the Wolf's face, and having
ferratos calces in Lupi faciem, & frac-

{broken [his] forehead, [his] nose, and [his] teeth,
in fronte, naribus, & dentibus,

{ ran away. *The Wolf blaming himself, and saying*
 { aufugit. *Lupo accusante seipsum, & dicente*

{ [that] that happened unto him deservedly, because
 { id evenisse sibi merito, quod

{ he that had learned to be a butcher of beasts,
 { qui dedicerat esse lanus jumentorum

{ would now become their Chirurgeon.
 { volebat nunc esse illorum Chirurgus.

M O R A L.

{ This Fable sheweth, that they who forsake
 { Hæc Fabula indicat, quod qui deserunt

{ their own trades, betaking themselves to
 { sua artificia, transferentes se ad

{ other things not fitting for them, fall into scorn
 { alia non apta ipsis, veniunt in derisum

{ and danger.
 { & diserimen.

Fab. 225. { Of the Fowler and the Black-bird.
 { De Aucape & Merulâ.

A Fowler had spread nets for birds, which
 { Auceps tetenderat retis volucribus, quod

{ a Black-bird seeing a good way off, asked the Man
 { Merulâ intuente eminus, percontabatur hominem

{ what he did, he answered that he was building
 { quid ageret, respondit se condere

{ a city, and went away further of, and hid
urbem, & abiit longius, & abscondidit

{ himself. The Black-bird crediting his words,
sele. Merula fidem habens illius verbis,

{ and coming to the bait laid by [his] nets, was
& accedens ad escam appositam juxta retia, capta

{ caught, the Fowler running to her, she said, O
est, aucupe accurrente inquit, O

{ friend, if you build such a city as this you will not
homo, si tu condideris urbem hanc

{ find many inhabitants in it.
invenies multos incolas.

M O R A L.

{ This Fable implieth, that the private, and
Hec Fabula innuit, privatam, &

{ publick real is most of all destroyed on that
publicam rem maxime destruit eo

{ fashion, when the rulers use cruelty.
modo, cum principes exercent severitatem.

{ of the Traveller and the Bag that was found.

{ De Viatore & perâ inventa. Fab. 226.

{ A Traveller having entred upon a long journey
Vicātor ingressus longum iter

{ vowed [that] if he found any thing, he would
vovit si invenisset quid, se ob-
offer

{ offer half of it to Jupiter, but having found a Bag
latūrum demidium ejus Jovi autem in ventā perā

{ full of dates and almonds he ate all the
plenā palmulārum & amygdalārum comēdit omnes

{ dates and almonds, but he offered the date kernels,
palmas, & amygdalas, sed obtulit palmārum renuleos,

{ and the Almond shells, and husks at an altar,
& amygdalārum putamina, & cortices ad aram,

{ saying thou hast Jupiter what I vowed to thee,
inquiens habes Jupiter quod voveram tibi,

{ for I offer unto thee the insides, and outsides of that
nam offero tibi interiōra, & exteriōra ejus

{ which I have found.
quod invēni.

M O R A L.

{ That Fable implieth, [that] a covetous person
Hæc Fabula innuit, avārum

{ for greediness of money, even will endeavour to
propter cupiditatem pecuniæ, etiam moliri fal.

{ cousin the Gods themselves.
lacias Diis ipsis.

{ Of the Boy and [his] Mother,
{ De Püero & Matre.

Feb. 227.

{ A Boy in the School having stolen [his]
{ Puer in Scholâ furâtus

{ School-fellows horn-book brought it to his
{ condiscipuli tabellam alphabetariam, attulit suâ

{ Mother, by whom he being not punished, stole
{ Matri, a quâ non castigâtus, furabâtur

{ more and more every day and in process of time
{ magis magisq; quotidie & procedente tempore

{ began to steal greater things, at the last he was caught
{ cepit furâri majôra tandem deprehensus est

{ by the Magistrate, and led to execution. But
{ a Magistrâtu, & ducebâtur ad supplicium. At

{ [his] Mother following him, and crying out, he
{ Matre sequente, & vociferante, ille

{ intreated the Officers, that they would suffer him
{ rogavit satellites, ut permitterent

{ to speak with her in [her] ear a little, who
{ loqui cum eâ ad aurem paulisper, quibus

{ giving [him] leave, and [his] Mother hastening
{ permittentibus, & Matre festinabundâ

{ to lay [her] ear to [her] Sons mouth, he
{ admovere aurem ad filii os, ille

bit

{ bit off a piece out of [his] Mothers ear when
 { dentibus avulſit Matris auriculam eum

{ [his] Mother and the rest rared at him not only
 { Mater & ceteri increpant eum non modo,

{ as being a thief, but also wicked towards his
 { ut furem, sed etiam impium in suam

{ Mother, he said she was the cause, of my undoing,
 { parētem, inquit hæc extitit causa, mei exiſis

{ for if she had whiped me for the Horn-book
 { nam si caſtigāſſet me ob tabellam alphabetariam

{ which I ſtole, I had never gone on to further matters,
 { furatam, nunquam progrēſſus eſſem ad ulterioſa,

{ now I am brought to the Gallows.
 { nunc ducor ad Supplicium.

MORAL.

{ This Fable ſheweth, that they that are not restrain-
 { Hæc Fabula indicat, quod qui non coercentur

{ ed at [their] beginning to ſin come to greater
 { tur inter initia peccandi evadunt ad graviora

{ villanies.
 { flagitia.

{ Of a Shepherd turning Sea-Man.
 { De Pastore artem nauticam exercente.

Fab. 228.

{ A Shepherd fed [his] flock upon the sea coast
 { Pastor pascēbat gregem in maritimo loco

{ who when he saw the sea calm, he had a great
 { qui cum vidēret mare tranquillū, incēssit

{ mind of sailing to a mare, therefore
 { cupidō navigatiōnem faciendi ad mercārum itaq;

{ having sold [his] sheep and bought [some] bags
 { vendidit ovis, & emptis sarcinulis

{ of dates, he went to sea, but a great storm
 { palmārum, navigābat, at vebemēti tempestāte

{ arising, and the ship being in danger
 { abortā, & nave periclitāte

{ he threw all the burden of the ship into the sea,
 { dejecit omne onus navis in mare,

{ and scarce escaped, having unladed the Ship
 { & vix evāsit, exonerāta Nave.

{ A few days after, one coming, and admiring
 { Paucis diēbus post, quodam veniente, & admirānte

{ the calmness of the sea (for it was truly
 { tranquillitatem maris (nam erat sane

{ very calm) he answering, said, it would have
 { tranquillū) respondens, inquit, vellet

[ome]

{ [some] dates again, as far as I conceive, and
palmulas iterum, quantum intelligo, &

{ therefore sheweth it self still.
ideo ostēdit se immōrum.

M O R A L.

{ This Fable sheweth, that men are made
Hac Fabula indicat, homines effici

{ wiser by loss, and danger.
eruditiores damnō, & periculō.

Fab. 229. { Of an Old-mans Son, and a Lion 7.
De Senis Filio, & Leōne.

A N elderly Man had an only Son, of a generous
Senior habebat unicum filium generosi

{ spirit, and a lover of bounds, he had seen
spiritus, & amatorem canum venaticorum viderat

{ this Son in his dream to be killed by a Lion.
hunc per quietem trucidari a Leōne.

{ Being afraid, lest by chance the event at one time
Territus, ne forte eventus aliquā-

{ or other should follow this dream, he built
do sequeretur hoc somnium, extruxit

{ a very fine house, and very pleasant with fret-
politicissimam domum, & amenissimam laque-

{sted roofs and windows and bringing [his] Son
 { aribus & fenestris inducens filium

{thither a daily tender looked to him, for he had
 { illuc assiduus castos inhærebat illi, nam depinx-

{painted in the house all sorts of living creatures,
 { erat in domo omne genus animalium

{for [his] Sons delight, amongst which he had
 { ad filii delectationem, in quibus

{painted a Lion, the young Man looking upon
 { Leōnem, adolescens inspiciens

{these things, was troubled so much the more.
 { hæc molestiam contrahēbat cō amplius.

{And standing nearer the Lion one time, said, O
 { stans propius Leōni quadam vice, inquit, O

{thou most cruel beast, I am kept in this house
 { truculentissima fera, asservor, in hac domō

{as in a prison, because of a vain dream of my
 { velut in carcere, propter inane somnium mei

{Fathers, what shall I do unto thee? and as he said
 { patris, quid faciam tibi? & dicens

{this, he smote [his] hand upon the wall, having
 { hæc, inçussit manum parieti, volens

{a mind to pull out the Lions eye and hit it upon
 { eruere Leōnis oculum & offendeat in

{a nail, that lay hid there, upon which blow [his]
 { clavō, qui latēbat illic, in qua percussione,

{hand, rankled, and the matter festered underneath
 { manūs, emarcuit, & sanies succrevit

and

{ and a fever came upon it, and in a short time
 { & febris subsecuta est, & in brevi tempore

{ the young Man died. Thus the Lion killed
 { adolescens mortuus est. Ita Leo occidit

{ the young Man. [His] Fathers device not being able
 { adolescentem. Patris arte nihil

{ to prevent it.
 { jurante.

M O R A L.

{ This Fable implieth, that no one can avoid
 { Hec Fabula innuit, neminem posse devitare

{ those things which are to come.
 { quæ sunt ventura.

Fab. 230.

{ Of a Bald Man that wore others Hair
 { De Calvo gerente alienos, Crines
 { instead of [his] own.
 { pro suis.

{ A Bald-Man that wore a periwig, as he rode
 { Calvus gerens mentulos crines, dum equo

{ along beheld a strong wind blew it from off [his]
 { vehebatur, ecce validior ventus sustulit illos de capi-

{ head. And laughter was stirred up presently by
 { te. risus excitabatur statim a

them

them that stood by, and he laughing as well as they,
circumstantibus & illis risu mutuo

said unto them, what wonder is it if the hairs
inquit ad illos, quid mirum est si crines

which were not my own be gone from me? those
qui non erant mei recesserunt a me? illi

also are gone, which were born with me.
quoque, recesserunt qui fuerant nati mecum.

M O R A L

THIS Fable sheweth, that we ought not to be
Hæc Fabula indicat, nos non debere mære-

sorry for lost goods, for what we do not receive
re ob amissas opes, nam quod non accipimus

of nature when we are born, cannot continue
natūra nascētes nequit manēre

always with us.
perpetuè nobiscum.

F I N I S.

...the ... and ...
... of the ...

... and ...
... of the ...

... were ...
... of the ...

... and ...
... of the ...

M O R A I



... the ...
... of the ...

... we do not ...
... of the ...

... when we are ...
... of the ...

... with ...
... of the ...

... the ...
... of the ...

... the ...
... of the ...

... the ...
... of the ...

... the ...
... of the ...

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